SPIRITUAL
SCIENCE
ZERO

Spiritual Science Zero

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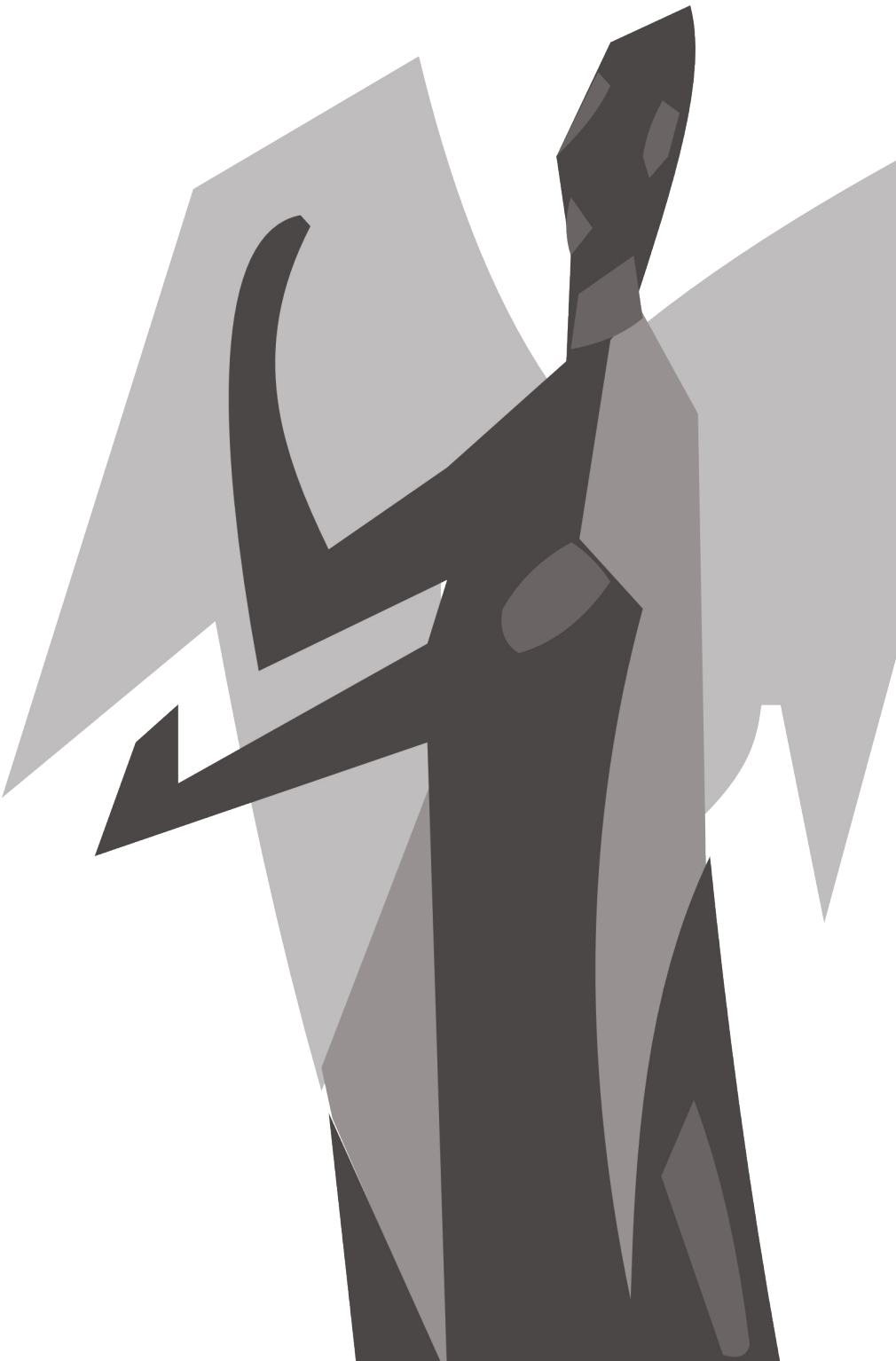


A Name...

CHAPTER 1

How do words affect us? When we agree or disagree with something, can that thing only ever be right or wrong, is it only black or white? And do we, in freedom, choose our beliefs today?

OPTICS, OPTICS, OPTICS!

I think that most people don't realise just how much words can hold sway over our internal decision-making. We invent our first impressions within the first seven seconds of seeing something, based off of our prior experience (which can be swayed too). This means, that basically, we make our judgement on if we "like" something or don't "like" something just after we first see it.

Something that looks good, that can pay a good marketing team, can obviously manipulate this, and make you like something. It won't work all the time, but it'll work enough of the time to the degree that it doesn't really matter about the skeptics and the people who think they can see through it. Most people won't even notice they're being swayed.

This thing moves with the times, otherwise it doesn't work. Now, we've got the archetype of "chaotic social media admin" that is really hard to spot as manipulative advertising, which it **always** is.

This is on the whole, what brands can bank on. Because they don't need to stick to the truth, they don't need to contribute the development of individuals or communities, and they don't need to do anything other than get you to buy, today or tomorrow.

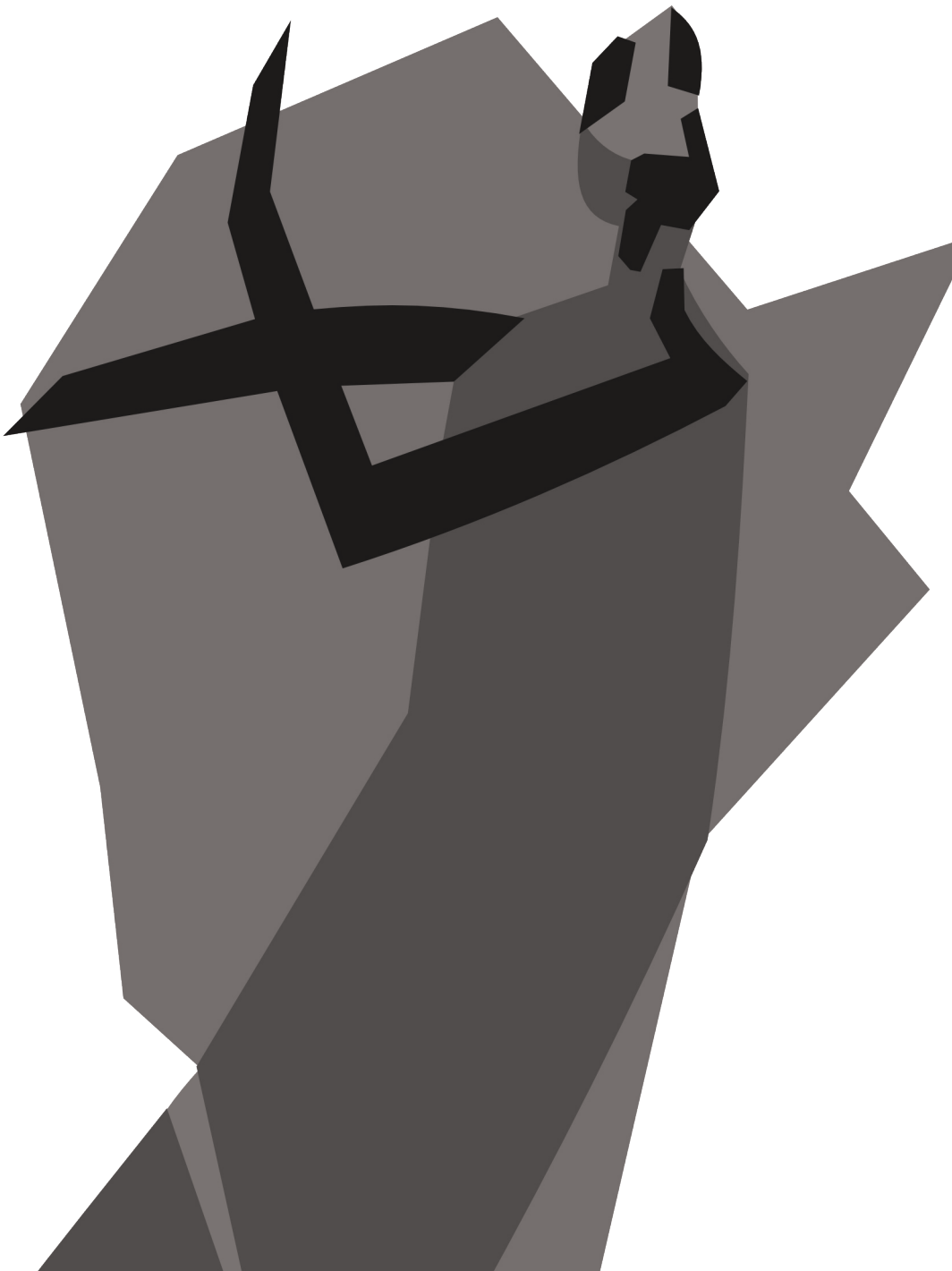
We're getting used to living a life outside of our

control. One that is shifting, to almost entirely rely on external norms and external stimuli, existing in a haze, to work, buy, eat, drink, and die. To the economy, that's the only thing anybody does, and the living and the consciousness does not change your numbers, but by making life only about these things, that increases your numbers, and increases theirs.

But this is a massive problem for more reasons than one. Sure, external norms have their place, but we have an inner life, we have an individuality, we have preferences, we have internal principles that are being (or have been) squashed by a world that cares more about expectations than us. As a pretty general rule, external norms should be shaped by us, actively, as an emanation of the individuality. They should not change us, or restrict us, and right now, even if you might not realise it, they do.

How, then, could a movement that values freedom and doesn't want to constrict or unduly sway the individuality, exist in a world like the one we have today? The answer is simple; with difficulty.

Anthroposophy, a word that means "human wisdom" has been used to describe a kind of **spiritual science**: a way of knowing, grounded in freedom, balance, and practical insight. But as a word, it fails the first-impression test. It's long, strange, and really easy to dismiss. It sounds like a disease or an obscure cult.



But, don't just go with your first impressions. Research it, find out what it is and make a decision based on what it actually is, and not just because it sounds and looks good or bad.

And spiritual science might seem like a contradiction, but we'll get to that. Not everything is black or white, things are much more difficult than they might seem, even if they are actually quite simple. It's always easy to say that something is simple with hindsight, but it's also hard to know if we have or don't have hindsight at basically any given time.

This isn't about dogma, or microscopes, or abstract belief. It's about using the best tools we have; self-awareness & thinking, emotions, concrete experiences, to understand what it means to be human.

Importantly, it doesn't require the pushing aside of ourselves for what is outside ourselves, but the pushing aside of what is outside of ourselves **for** ourselves. No matter what that is, even if it means putting this book down and never giving Camelot House Publishing another penny. What is right for you, is right for you, and the way everything is today, most of the time, you're not being the unreasonable one.

But anthroposophy, to put it simply, is this:

A path of knowledge, starting with the Spiritual in the Human being, and re-introducing it to the Spiritual in the Universe.

It doesn't come from argument. It begins as a need, something felt deep in the heart, in the inner life. Urgency, but quiet, inside.

This path justifies itself only if it speaks to that need, if it meets it honestly. No one is asked to believe. Only those who feel something calling from within, who **must** ask certain questions about what it means to be human, about the nature of the world, will be drawn to it. For them, these questions aren't abstract. They're like hunger. Like thirst. **Anthroposophy is for those who can't not ask.**

And for those, it offers a way to begin. Answering the simple but in-no-way-simple many thousand year old maxim;

"Man, know thyself!"

Not just emotionally, not just scientifically, not just spiritually. All of it. And those insights, when we live with them, become (very) practical.

We'll get to that as well.

Basically, Anthroposophy, or Spiritual Science is a helpful little thing that can be quite important in self-development (though it's not the only thing in the world that does this), and insights

got from this self-development can be and are used in practical ways, internally and externally, even in businesses, schools, farms and charities. There are also other insights from people who have developed themselves to a high degree, and have given cutting-edge insights on a whole range of different topics, and lots of these are avaliable now, and aren't that hard to find past one google search.

But, we aren't looking to just push these things onto people. These ideas are there to be lived with, thought about, considered at every level, not just accepted or rejected, but evaluated for what they are. What you take away from this book is the result of what, after consideration, you take away from the book. There is no intention of changing anyone in a way that goes against their individuality, like there is basically everywhere else (just look, really!). We don't do dogma.

But this also is a problem. Trying to be honest, trying to make people think, trying to have no undue influence, is not really a recipe for success. And the Anthroposophical Movement has been finding this out for quite a long time. By just trying to be as honest as possible, we are dealt a bad hand by default. Just trying to make available spiritual insights and ways of self-development is difficult for us, and for you, understanding or doing it won't be easy or straightforward at all, and it might not even involve this book. Everyone has different needs, a different individuality, a different life. **But we can try**.

And that's what this book is. That's what Anthroposophy is.

Over the course of this book, you'll (hopefully) come to a better understanding of what Anthroposophy is, what you can do with it, why it's so important (especially today), and why we even wrote this book in the first place.

(PS: the figures you see throughout the book are the Eurythmy figures. Eurythmy is, basically, an anthroposophical art of movement, and the figures depict specific movements that are (basically) the movement equivalent of specific emotions and sounds. Most of the time they are seen on painted wood, I included them here however because (in my opinion) they are often under-appreciated and many people don't even know what they are. Also YES they are supposed to be in colour but it would make the book more expensive and I don't want to do that. Apologies to the eurythmists reading this book.)

SPIRITUALITY & SCIENCE IS IT POSSIBLE?

An Article by **John Pickin**

One of the obvious questions to ask when considering the relationship between science and spirituality is whether they could possibly be considered compatible.

When I was younger, it was a lot harder to be taken seriously by a confirmed materialist when advocating for a spiritual view of the world. Even more so than today, for many people there was no room (nor any need) for Spirit in the universe, given the apparent success and progress of the scientific worldview ever since the time of, for example, Isaac Newton. On the other hand, it was also much harder for people to accept vegetarianism as being anything other than unhealthy - or the idea that the quality of food we eat could involve anything other than the amounts of protein, carbohydrate and fat within it!

Thankfully, for many young people, that earlier ignorance (or prejudice?) is now much less common.

So today one detects also a more open attitude to the Spirit; as more and more people experience at least in their feelings the inability of the purely materialistic, scientific world view to a) give satisfactory explanations to the inner experiences that we all share; and b) to solve our enormous social, political, economic and cultural problems.

For many people, with an explanation of these inner experiences becoming a necessity of the heart, they find the "scientific" view of them - as being nothing but for example, "excitations within the brain" or worse as being illusory - as just not ringing true!

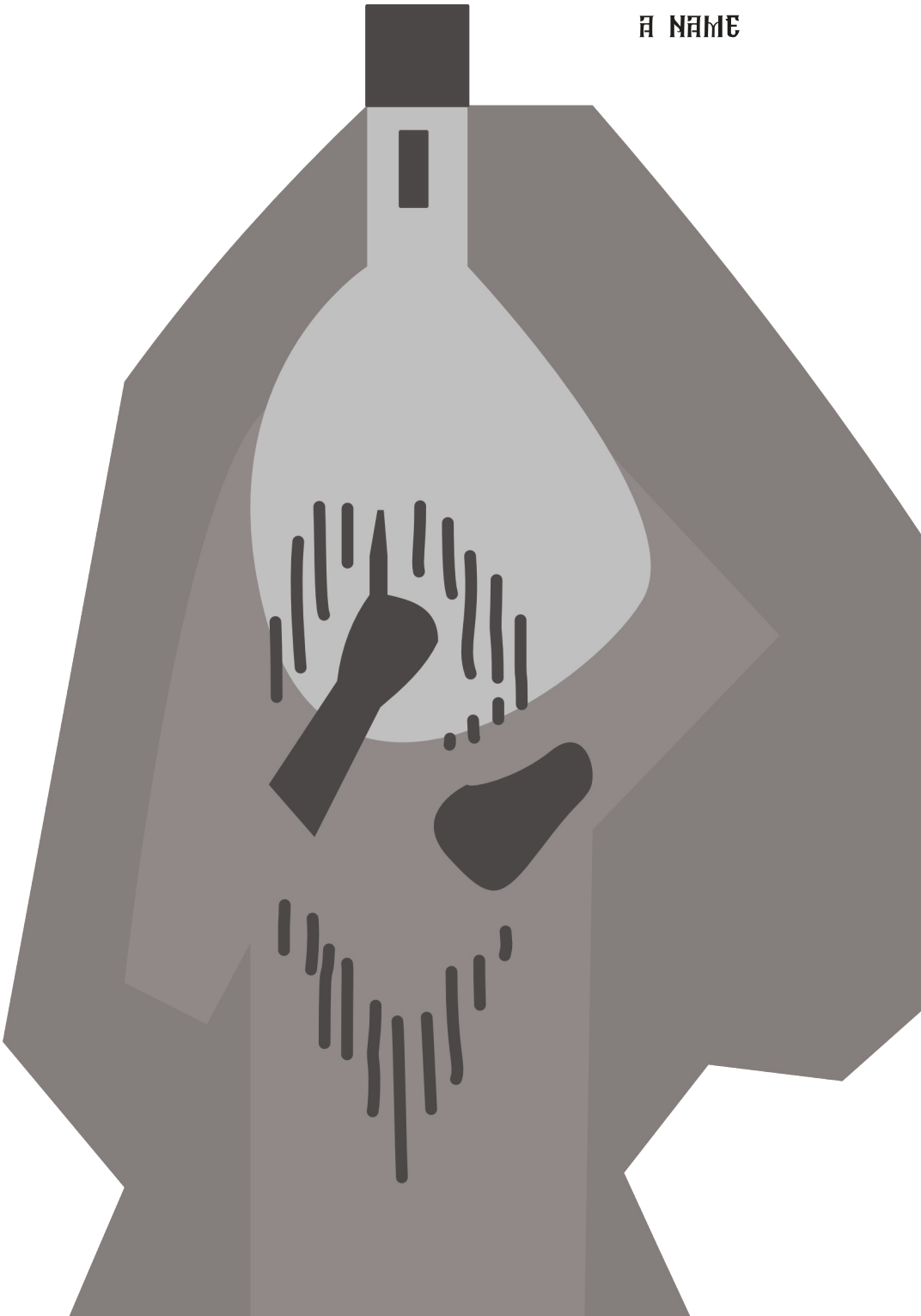
In this brief article, I'd like to show simply how, in my view, both the materialistic, scientific viewpoint and a more esoteric spiritual knowledge can, not only exist together, but can enlighten each other - provided there is a willingness from both sides to recognise the contribution that each can make to world knowledge.

Also, not as two separate bodies of knowledge, which forever run parallel to each other, never coming into contact or having any influence upon each other, but which have a real possibility to address each other's inadequacies and to throw light on the **whole** of universal knowledge.

I'd like to start by giving an example of how Rudolf Steiner (the person who started this whole Anthroposophy thing over 100 years ago, though lots of his work is still cutting-edge today) explained that his seminal work on the evolution of the universe: "An Outline of Esoteric Science" could happily sit alongside the scientific explanation of the evolution of the Cosmos.

He said, imagine you take the life of a particular individual (in his case he took the example of a poet; but I will select, as an example, a more

A NAME



modern figure) - let's say Paul McCartney!

It would be perfectly possible (it might even be useful or interesting to do so) to describe Paul McCartney's life, including his home upbringing, his early musical education, his relationship with John Lennon and his incredible career as a member of the Beatles, by simply looking at the physical, measurable facts of his existence.

For example, the physical characteristics of his body-weight, height, shape, blood pressure, heart rate, the internal conditions of all his organs, the brain waves taking place at every moment within his brain etc., together, say, with the physical facts concerning the places he visited, the arenas he performed in, how many people were there, the velocity of his movements between them, the vehicles which transported him etc etc...! In fact, there would seem to be the opportunity to record a limitless number of pieces of data about the life of Paul McCartney in this way.

And this would indeed, if done sufficiently thoroughly, form a scientific picture in one sense of the life of a certain Paul McCartney. Nothing in this description could be disputed. And within its own realm nor should it be.

All these "facts" could in theory be established indubitably (though I suspect a lot of people are already dubious about whether these facts would be considered useful! That, though, is for another time and another discussion). These facts would form a scientific picture offering a timeline of data and, with enough instrumentation, potentially an

unlimited amount of information describing his life.

However, another totally valid (and possibly more valuable!) description of the life of Paul McCartney would consist in a thoroughly researched sensitive and comprehensive biography, written by someone who either knew Paul McCartney really well, or was able to investigate the reasons for his actions and the decisions he made in his life as well as the hugely significant relationships he made throughout it. These two pictures of Paul McCartney come from two different directions; but can anyone genuinely say that the scientific one is "true" and the biographical one "not true"? Or even that the scientific one is "more true" than the biographical one?

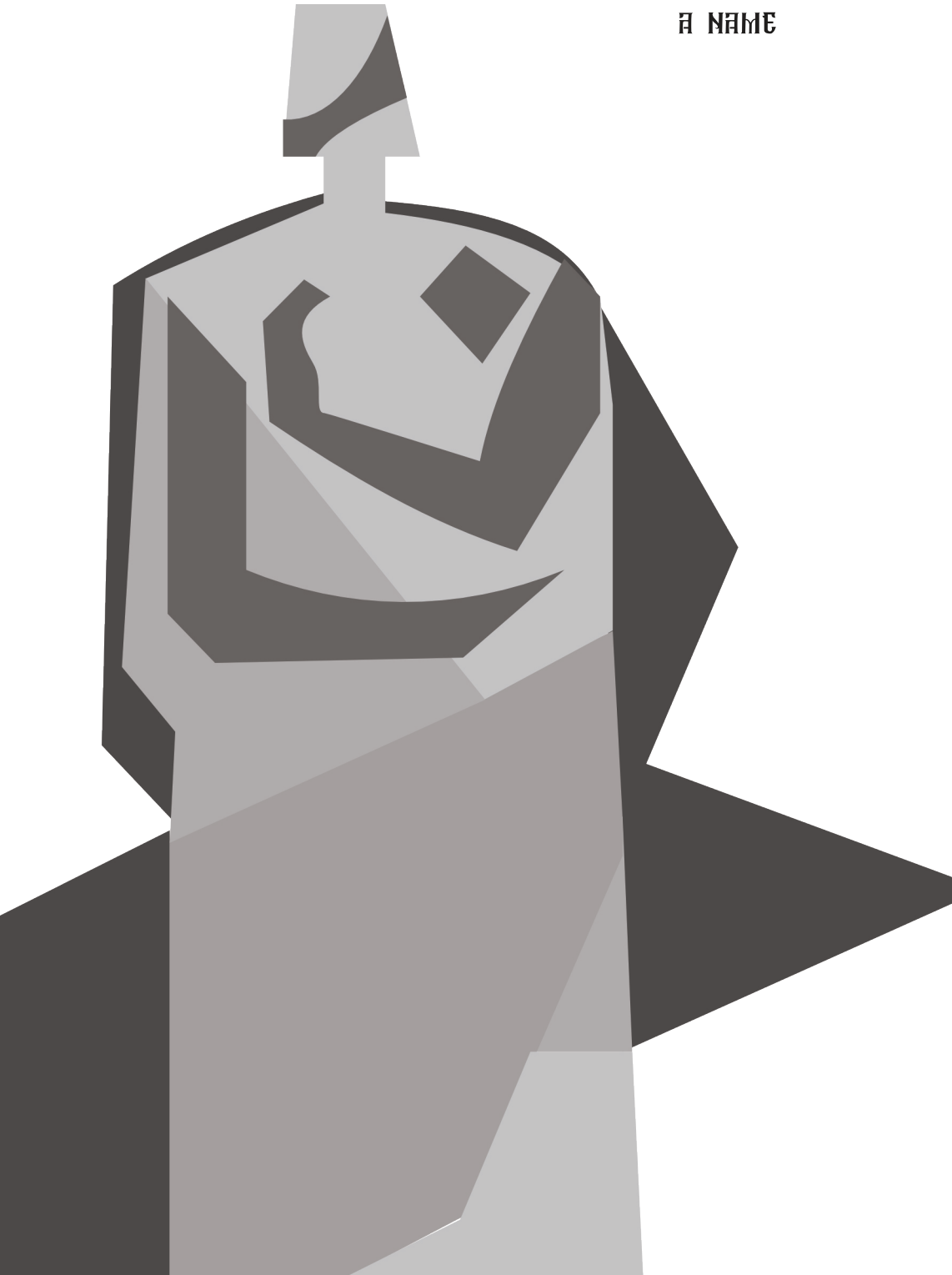
I think many of us may have a similar view of which one is more useful, interesting and practically relevant, but hopefully, despite that, most people would find their way to acknowledging that both are "true" in their respective fields.

The problem comes when the scientific viewpoint really is incapable of seeing outside its own narrow field in any kind of useful way – but then proceeds to declare that it's viewpoint (restricted, correctly, to areas of physical observation and measurement) is the **only** valid one.

So Steiner pointed out that an esoteric picture of the evolution of humanity and the Cosmos could in a similar way be as true as the materialistically

scientific viewpoint and possibly far more useful... in fact a spiritual view of the evolution of the Cosmos and humanity could be viewed as a biographical view of the evolution of all of us. (With one important difference in my view, which is that a more complete understanding of spiritual science would eventually encompass both the esoteric and the natural scientific understanding).

Having said that, I think it's important to point out that An Outline of Esoteric Science is far from as easy a read as a well-written biography might be; but, if it's the sort of thing one is interested in, it is absolutely fascinating. It is in fact an astonishing read and highlights for many people the limitations of the current scientific viewpoint just as the reams and reams of data about Paul McCartney's life are extremely limited in explaining his significance in the cultural life of the UK and the world.



SCIENCE

Spiritual Science, basically, is the scientific method applied to spirituality. To internal development, and also spiritual research, the results of which are often called insights.

What is science? Nowadays, many people have a (to put it bluntly) incorrect view of what science is, even if not always conscious. The truth is, science is a method. It's not about the things that we're studying, but the way that we're studying it. (though you probably already know this) Science, is not, in fact a big book of everything that's true, that somehow stands in total opposition to spirituality or religion. There are quite a lot of people who think like this, though quite a lot of those people have this idea as an assumption in their mind, something they've never really given time to think about, but they just know it. They have strong feelings about it, but literally nothing to back it up. Of course, this is not everyone, but i personally have met a lot of people who are exactly like i have described.

If you find that someone is like this, question them! Ask them what science is, and what spirituality or religion is, and they might not be able to give you a half-decent answer. That's what i've found.

Spiritual Science is an attempt at a balanced thing, something that can use the warmth of spirituality and the cold reason of science. Together, it's quite good, but if it's just spirituality, it's too hot and

everything gets a little fuzzy, and we lose sight of reality, or if it's just science, it's too cold, and we end up doing some strange experiments and losing our humanity.

The test of its scientific character is not in the immediate persuasiveness of its claims but in the replicability of its inner methods and the coherence of the knowledge gained thereby. Spiritual science stands firmly within the true spirit of scientific inquiry: observation without prejudice, method without dogma, and a humble openness to the phenomena as they are.

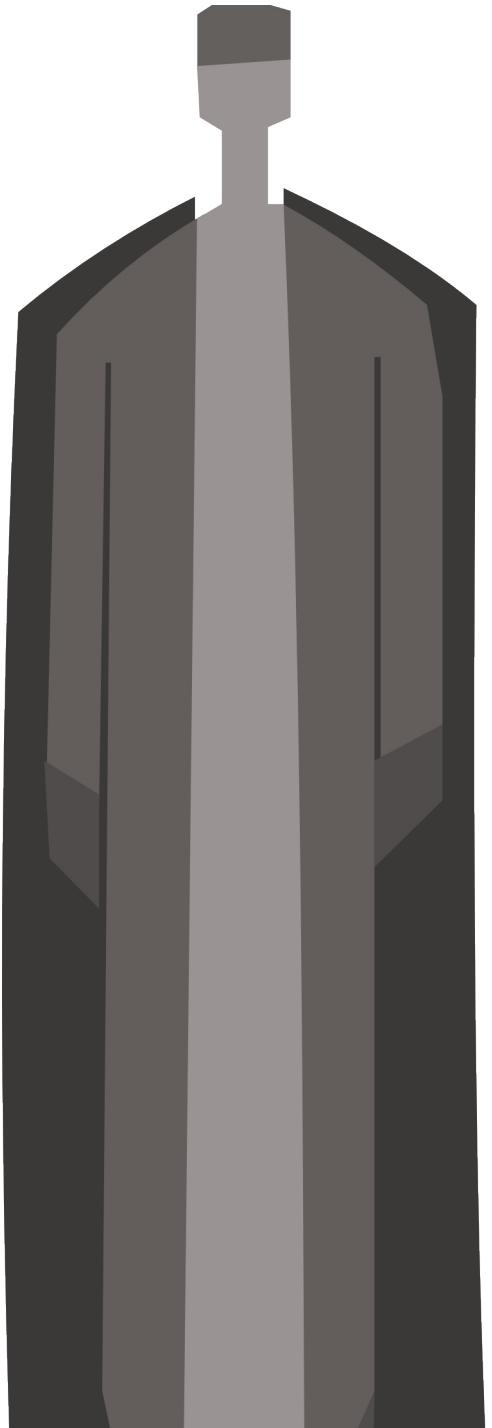
Keep what works, leave what doesn't.

Something else that may save you some time; "Spiritual Science" or "Rudolf Steiner's Spiritual Science" is often used (and used in this book) as a different way of saying "Anthroposophy" as it is much more self-explanatory word.

Anthroposophy offers knowledge won by spiritual means.

Yet it does so for a reason: because everyday life and the science that builds itself only on sense perception and intellectual thought eventually leads the human being to a boundary. And at this boundary, if no crossing were possible, the soul-life would wither and die.

But this boundary is not a dead end. It is a threshold. At this border of the senses, if the soul awakens, a new horizon opens: the spiritual world.



Does religion and spirituality have to be weird hippies and dogmatic conservatives? Does science have to be distant and all-knowing? These things are what you make of them. I would ask; don't make anything of them. Look at what they are. Don't take this as me trying to make you think something or think in a specific way; i'm just trying to make you think. Whatever you come to is fine.

More than fine, actually, because you probably weren't going to be thinking about this at all today, more thinking = more self awareness = better.

BALANCE

Do we live in a balanced world today? That's not the very un-subtle prompt for the next part of the book (it is), but an actual question? What do you think? Why?

I will guess, though, that your answer to that question is no. Everyone knows that there's something wrong. When one group of people says something is wrong, they might be right or wrong, it's not too out of the ordinary. Lots of people have problems with things. But when opposing groups say something is wrong, even if they blame different things, something is almost certainly wrong. And when almost everyone in society thinks that we need big change, again, even if they blame different things, we can say with certainty; **something is wrong.**

I'm not going to tell you that Anthroposophy is going to fix everything, but i do think that lots of it can help. When we try to do what is good, when we try to be the change, when we work with others, no matter the words they use or the flag they fly, things get better. It takes real courage, but what you put in is what you get; do you put in courage and effort, or do you put in nothing? That is a choice which every individual has to make, in freedom, and it is also a choice which they do make, almost every day of their lives. Something to think about.

This next part of the book is going to cover just a few concepts in anthroposophy, that, when understood very deeply, can be very useful, in improving the world, and in improving ourselves. Firstly; balance.

Balance isn't just being perfectly in the middle. If you're lucky, you can do that unconsciously. Balance is not passivity, and it's definitely not compromise. Balance is holding, consciously, opposing forces in balance, so no one force has its hold on you. It's dynamic, never staying the same, what works yesterday might be different tomorrow, and, in balance, that can be handled without throwing everything else out of its place.

This is both easier and much harder than it might seem, and we'll go into more depth about two specific forces later. But spiritual science begins here, by rebuilding a real sense of balance in how we live, how we feel, and how we act. Just being conscious, being responsible, being reasonable, doing what the individuality (you) wants & not

outside influences, working towards what is good; these are the things to move towards. Later on, we'll cover some basic exercises that can help in making a start towards these things.

MEANING

Most people are taught that the world is random. At best, we're told to "make our own meaning." though of course this isn't everyone. Opposing this is the simple fact that when you have an encounter with something that has real, powerful meaning, you know it's there. And when you see false or empty meaning, it's obvious that it's lacking in meaning.

The search for meaning is universal, it's something everyone does. But it can't be filled with random external stuff, and even though some groups would say otherwise people aren't desperate for meaning like someone can be desperate for water; it is a very different thing, that presents itself in a different way, and is highly personal, it can only be found by each individual, in a way that makes sense to them, OR until the individuality has consumed so much external stuff that it "formats" it into acceptable meaning (which is actually hollow, empty, and isn't what it says on the tin, just the tin) for the individuality (looking at you, TV, social norms, nationalism, the list goes on) until someone can be sufficiently convinced that they have found their meaning.

Today, in my opinion, we are losing meaning. It doesn't matter anymore! Someone, having just

entered the world, is bombarded with other people requiring that they learn, not at their own pace, but at the pace of others, to an end that they didn't even agree to. With education, work, and entertainment today, unless you really, specifically try, someone cannot search for meaning.

Things that previously were meaningful are being stripped of their meaning, or having their meanings changed to the opposite of what they were before. Which is fine, as long as everyone involved is conscious and consenting of it (which in many cases they are not). That's just the way, there's no room for qualitative meaning in a quantitative, external-expectations based society.

And with the removal of meaning, what is there to fill the void? That's something you can think about yourself. (this entire book is something you need to think about for yourself actually but i should hope that goes without saying)

From my observations, the truth is that everything has meaning. For quite a number of people, the world is random, things that people do are completely devoid of meaning (intended or real), or sometimes even consequence. For them, meaning can be manufactured, it isn't even real anyway. Another way is possible, however. The Anthroposophical viewpoint is that, yes actually, meaning is a thing, and it's important, and it goes deeper than you might think. We'll get to that, and if you do any further research, you'll see this practically too.

Meaning isn't just a story or something we make up to make us feel better. If you look for it, really, rather than rejecting it or walking around like it isn't there, you can find it. Not from some external thing, not because someone else wants you to, not to fit into some worldview, but meaning, real meaning, out of the individuality, that can really change things, and shed light on things.

OUT OF FREEDOM

Dogma and doctrine tell you what to think. Freedom asks you to become someone who can think. Today, we are handed ineffable facts, things that you are expected to just take in, remember, and believe as true. And sure; lots of it is true, but teaching in this way does not help the learner to **actually** understand the things for themselves, and a lot of the time, someone's understanding can be plagued by abstractions upon abstractions and things not really understood. A dogmatic system hands you conclusions. A free one develops your capacity to find it for yourself. Whatever it is.

Anthroposophy refuses to hand you a finished belief system. It does not try to do all the thinking for you. It gives you tools, methods, insights, that you can use for yourself, not rules or commandments. If you want rules to obey or an easy standardised non-individual way to become clairvoyant, you might be disappointed. But if you would like to try to be more free, if you would like to develop yourself, and to act out of your own

insight, then it might be pretty helpful. Real spiritual work throws dogma out. It doesn't say "Believe this." It says; "Look, carefully. Try, Test, See."

But what is freedom? That's a big question and to answer it in full (if that is even possible) is firstly something that is different for everyone, and secondly would be too big a topic to approach for this relatively small book. But a little section wouldn't hurt. That brings us back to the question; what is freedom?

First things first; it's not just doing whatever you want. That's impulse, and a lot of the time, what you might want to do in the moment isn't actually something you want to do. You might be hungry at a wedding, but eating some of the cake before the marriage even starts is not freedom. It's animalistic, and you also probably don't **actually** want to do it because it's just a bad idea. Higher desires versus lower desires. Real freedom is acting out of insight, knowing why you do something, and standing behind it with your whole self.

Freedom is more than just making choices, it's a highly spiritual thing. Freedom is the work of transforming automatic reactions, inherited habits, and external social pressures into something that is truly your own. If you want to learn more about the topic of freedom, i would highly recommend you get a copy of Rudolf Steiner's Philosophy of Freedom (or read it for free on the internet i don't care).

This is a very important topic, if not the most important one today. Again, it's something to think about. But the fact is; you **don't** have to just go along with what other people want for you, or expect of you. If you know why, and you disagree with the reason, it's your life, it's within your control, it's always your choice. It doesn't matter how big or small, serious or stupid the thing is; losing any amount of freedom is **always** a slippery slope to losing more freedom. And on the whole, the choice is in your hands.

Some Stuff

CHAPTER 2

Yes, this chapter is just assorted miscellaneous anthroposophical stuff. The Human being, balance, evolution, development, and more!

THE BIG CURVE

Development and evolution is not a straight line upwards. Things have to get worse before they can get better. If you don't know what the cold feels like, do you know that you are warm?

In general, things develop in a kind of U-shape. We start off high, but we are at that high just because we are naturally like that, and we descend because if we didn't, we wouldn't be able to develop at all. We wouldn't be doing anything, and we would never know better.

So, we have to plunge into the depths. It's not nice, but it's not a tragedy, or a return to the past. Or a failure. And then, when we are at rock bottom, we can look up, dust ourselves off, and, not overnight, taking however long it takes, begin to go back up. The bottom is also the turning point. Provided action is not taken to make things worse, things **will** get better.

(not suggesting that everyone is at the bottom of this u-shape, each person is in different places, and also there are different areas and issues that this archetype is applicable to)

Unlike the descent from heights we didn't really know we were at, the ascent is conscious. One step at a time, getting to where we once were, or higher, but with freedom, individuality, and self-awareness. Our inner evolution is no longer automatic. Each individual has the responsibility for theirs.

This isn't a process that can be forced. Being like "okay i'm ready to descend so i can reach spiritual heights :)" will never result in anything. You will hit lows, lower than you have ever been before, and they will be real, genuine, penetrating to the core, all-consuming. And it won't get better. But you will. Your understanding, your way of thinking, your consciousness, **you** will develop, naturally. But trying to force, or even induce this just results in a big nothingburger. It's real, and it will catch you off guard, but you'll look down back at the valley you climbed out of, and realise how far you've come.

It's quite possible you've already gone through this, on one or two things.

Now, this is a cool archetype for parts and incidents in life, but the question may arise- why are you really telling me this? Well, this is really applicable to a lot.

First, a human life; a connection to the spiritual at the beginning of life, which is slowly severed (and in today's world, to a degree, (metaphorically) beaten out), a hitting of rock-bottom, and, if an individual chooses, a re-finding of the spiritual, making a mark on their development in this lifetime and the next.

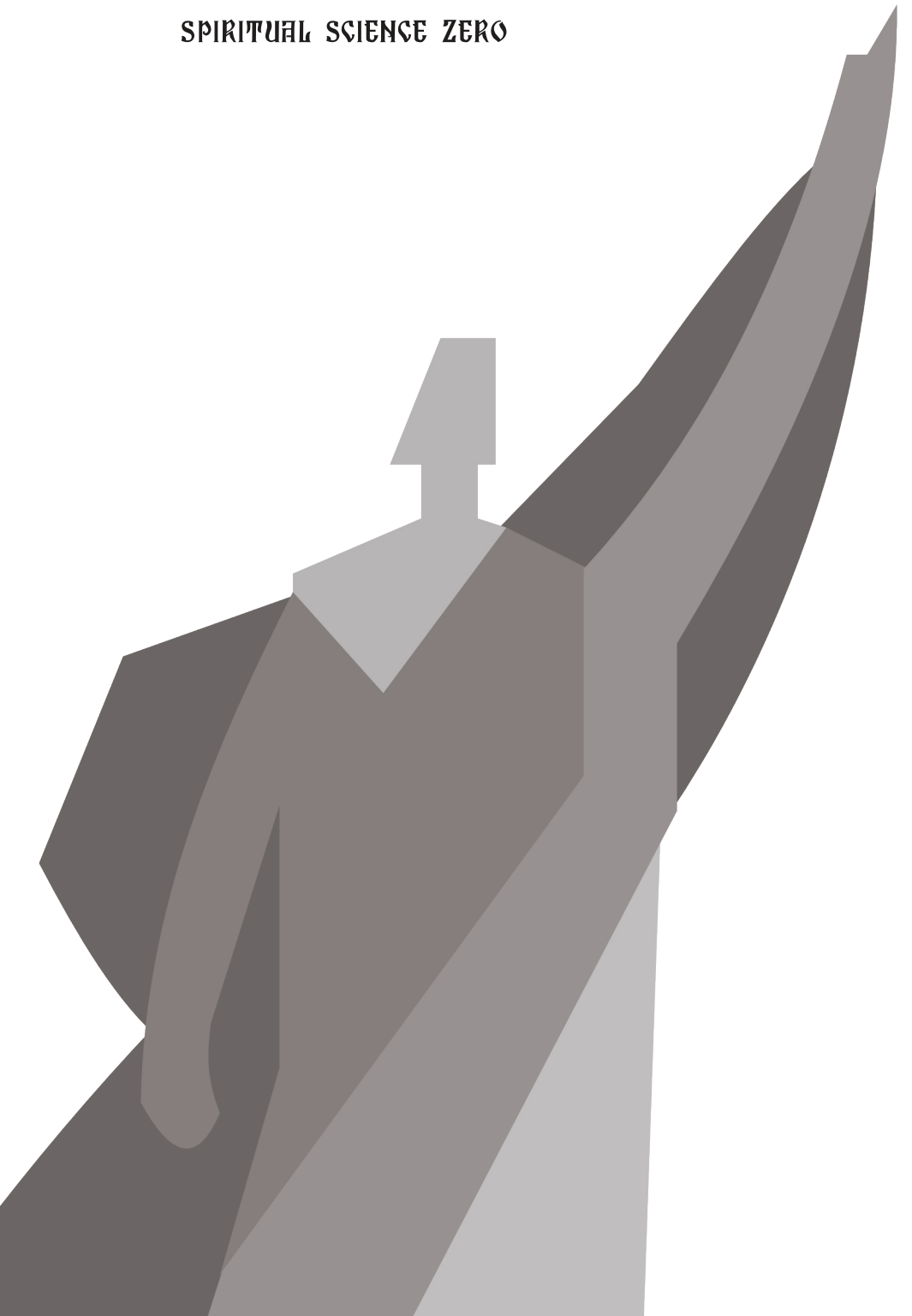
Your life is in your hands. If it isn't, you **can** wrest it from the grip of others. What you do with the people around you- and who they are, is in your hands. What you do in your life, how you treat people, if you change or not, if you do inner exercises or not, all YOU! The way you think, that

gap between where you are and where you want to be; you. We are in an age where difficult decisions appear every day. Even mundane ones that seem stupid, actually carry much more weight than most people think. Sometimes, it seems like you can't do something. Sometimes you can't.

Secondly, all of humanity; at the dawn of humanity, we had a strong link to the spiritual, a kind of natural and instinctive clairvoyance, that slowly faded and eventually was fully severed. At the turning point of time was the crucifixion of Christ (we're not going to go into that too much here, there will be resources on this (and lots of other things) at the end of the book if this is your thing, if not, no problem.), and now, it's **our** time. What do you want to do?

This isn't the part where i start telling you what to do. This is the part where i take a bow and exit stage right, because, really, it's your turn. Take hold of the steering wheel of your life! Look around at the car that is your life! Choose the road you want to go down, in freedom! Take a look at yourself in the mirror and realise; you are YOU! Act like it!

And, whatever you choose to do, Anthroposophy is there, if you want.



THE HUMAN BEING

In anthroposophy, we have a few pictures of what the human being is like- threefold, fourfold, sevenfold, ninefold. All of them work with each other, they're not distinct, just different ways of looking at it, with ninefold being the most complete and future-inclusive. We're not going to look at all of these today, but what we will look at is the best one to learn first; the four-fold human.

How do we know this? And if it's even real at all? That is a bigger question that you might expect. The answer is simple; spiritual research, but in my opinion, it's better to get an actually good understanding of what this means, rather than it just being a distant term that might just seem like shorthand for "making it up", which it isn't, but we're not really going to go into this in this book. It might be pointless to say this at all, actually, but there is a lot more behind the words and concepts in this book. They can be looked at in a way that is as surface-level or as deep as you want. There is a further readings section at the end of the book, with lots of free online stuff, from all over the world. If you want.

We won't go into too much detail, but for the time being; live with these ideas, think about them, past and present experiences, and find what you think, based on what you have available to you. Come to your own conclusions, whatever they are. (and also do this for everything else in this book, which may seem like a tall order when you really think about it, but we're looking at reality! it is

very difficult, but you can't complete the trial if there was no trial!)

And also; here (and if you do any further reading on this) the word "members" of the human body is used, it just means part. Members = parts, sections, etc.

First, there is the physical body, then the etheric, then the astral, then the Ego, or "I". Ego here is not used in the way that you would probably expect, before you get into that. We won't go into the physical body, because i expect you already know what that is, so we'll start with the etheric body;

ETHERIC

The etheric body is a kind of formative field, giving living beings coherence. What is it that makes humans look like humans every time one is born? Sure, the physical cells and DNA do the actual work, but cells and DNA are mechanisms. That's where the etheric body, the formative forces, kind of living architecture, comes into play. It's not spirit, but a kind of supra-physical body that supports life. Plants have it too.

And yes, there can be problems with the etheric body, there can be problems with any member of the human being, and things that affect one, tend to also have effects on the others. This is highly complicated and for the sake of me writing this and you reading this i'll skip over it for now.

But the etheric body is not just that; it is also the

seat of habit, memory, and rhythms. It's closely linked to what other traditions called chi, or prana.

As with literally everything in this book, this is a very simple overview, and there are other (maybe better) resources on this (and every other topic), some of these will be listed at the end of the book.

ASTRAL

The astral body is the part that carries sensation, desires, joy & pain, mental images, passions. It is the seat of sympathy and antipathy, it is always flowing, shifting, not set in stone, and it can also be called the soul. It's the bearer of conscious (however not self-conscious) experience, and animals have it too.

It's shaped by both your personal life and also collective human evolution. It connects us to the animal world, animals also feel and desire, but with humans, it's individual and transformable. And just like everything, it can be transformed. Unrefined, it acts through impulse and reaction, but refined and purified, it becomes a vehicle for intuition, imagination, and freedom.

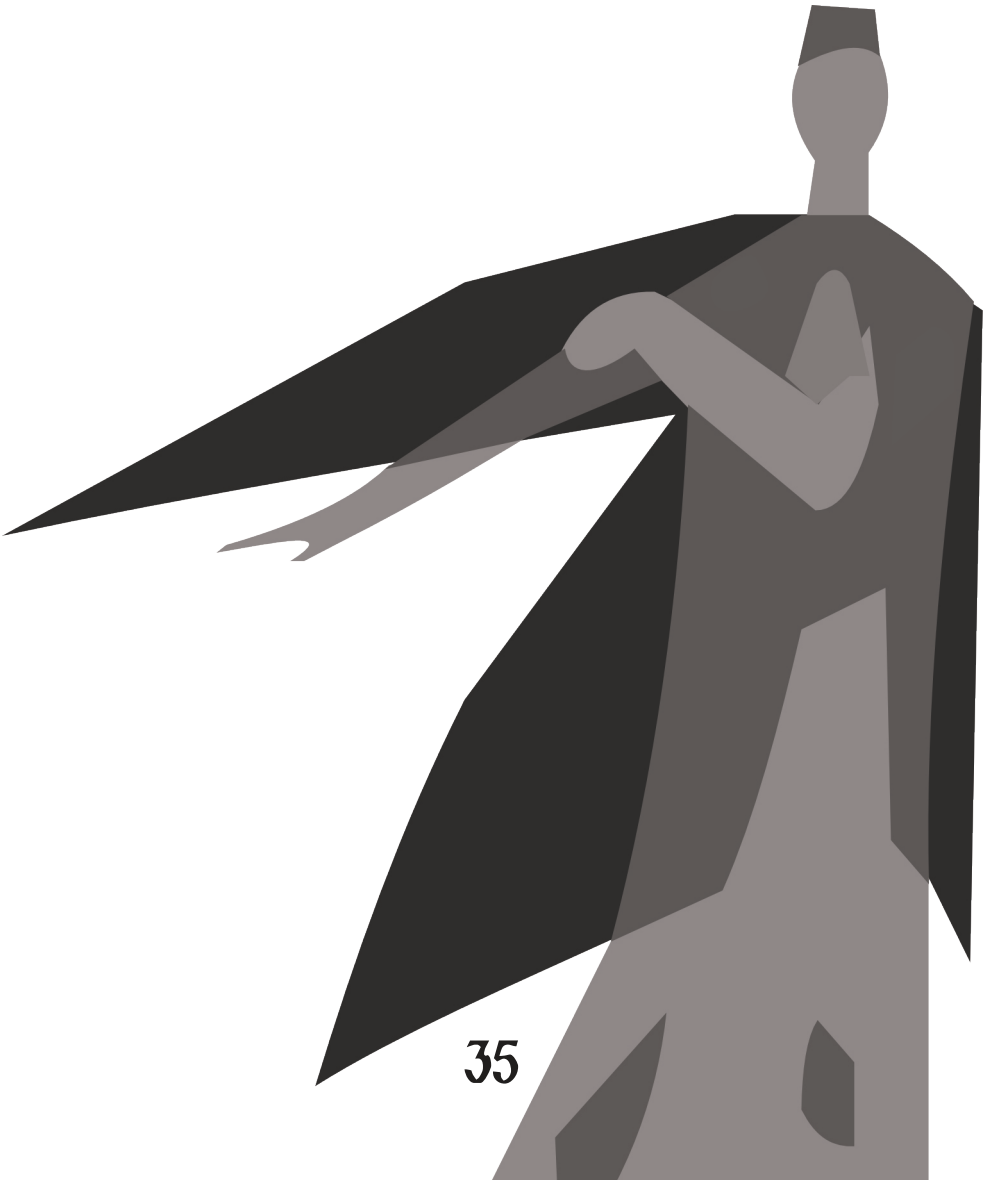
THE "I"

Who are you? The answer to that is simple, but hard to put into words; it's **you**. But what is it that is you? In Anthroposophy, we call that the "I", or the Ego (though that word is not used in the way that you usually would expect it to be, so we'll use "I", but if you do any further research it's important to note). The self doesn't just live in the brain. Our individuality, our freedom, is not just chemicals and proteins. It's the "I". The "I' is not just personality or mood. It's quite hard to explain, but i think you probably know what i mean, it's the "I", the self, the deep self, the individuality, the part that is you.

The "I" can, in conscious willing, transform and improve the rest of the parts of the human being. When it is weakened and diminished, which is something that happens very gradually, it causes problems, lots of problems, to say the least. But when it is emboldened, strengthened, steadfast, it leads to freedom, the development and transformation of the other members, generally; a pretty good time.

I don't know this, because this is a book and you could be anyone, but i'll bet that you probably know this already. You know what the "I" is, you know what it's like for it to be suppressed and strengthened, you already know all this stuff. This is just putting a "name to a face" or something along those lines.

We haven't covered this part yet, but if you believe in this or not, i'll mention it anyways; It's also the only part that continues through all incarnations. A large part of the core of spiritual development is the awakening of the "I" to its task of harmonising the human being.



KARMA AND REINCARNATION

Let's go over another, very important thing. Again, there's a lot to this topic, and if you want, there will be further reading at the end of this book.

KARMA

Nowadays, most people associate Karma with reward and punishment; "Do a good thing, something good happens to you", but if you do something bad, "instant karma". But is it really that simple? I should hope a through-theme of this book is "it's not just black and white" because here, that comes into play again.

Karma is not punishment, or reward. It could more accurately be described as cause and effect (though sometimes the effect manifests before the cause, but that's a different topic). But it is important, very important. Karma shapes things, and you shape it. You arrive into certain conditions, some of which you've helped shape. But you're not here to blindly repeat them, you're here to respond, however you want.

What you do, what you become, matters. Everything you do (yes, everything, literally **everything**) has an impact, and sure, can also be shaped from the past.

Some big things in life come from karma, they are all highly personal, but they come about, basically,

because of karma. Doesn't mean that they aren't real or physically happening, but many things have their roots firmly in karma. Some things also don't happen because of karma. It's not straightforward, though, what seems plausible as causes or effects might have roots in unexpected things, or even previous lives. Until you're doing your own spiritual research (which is easier said than done), you don't really know.

But, everything that happens is not "your fault". Karma does not justify injustice, illness, or suffering. What it does do is give us a new viewpoint with which to ask; "What is being asked of me? How do I meet this?"

Karma is, basically the balancing of unresolved threads, debts of love or truth, harm we cause, each intention is something. What is unresolved follows into the next incarnation.

Some karma is individual, through you. Some is relational, between you and others. Some is collective, with a group, nation, even all of humanity. But we are never passive recipients of karma, we are participants. Everything we do can reshape karma. The future is in your hands. You'll know the ending, because you're writing the story.

You also, sometimes, act as the deliverer of karma for others.

Steiner wrote enough about this to fill a whole bookshelf. If you want to learn more about this, Steiner's gigantic Karmic Relationships series is a way to start (though maybe not best for beginners).

REINCARNATION

You probably know what reincarnation is. Again, there is nothing you are obligated to believe in anthroposophy, but we'll cover it anyway;

Karma and self-development goes hand-in-hand with reincarnation. The circumstances you are born in, have been in, and will be in are all influenced by karma, by what you did and didn't do in the past, even in past lives. Of course you, and others can change things, but anything from your family to even health issues can be tied to karma (which is not to deny their physical nature and origin, but instead deals with *why* it happens to the people it does, in the way it does. of course it has a physical origin, but that physical origin can be linked to karma.)

It's quite hard to talk about this in a very general sense without going into lots of detail, because it's a very personal thing. It effects each person in a different way that is unique to them, because of stuff from this life, the previous one, and to some degree future ones.

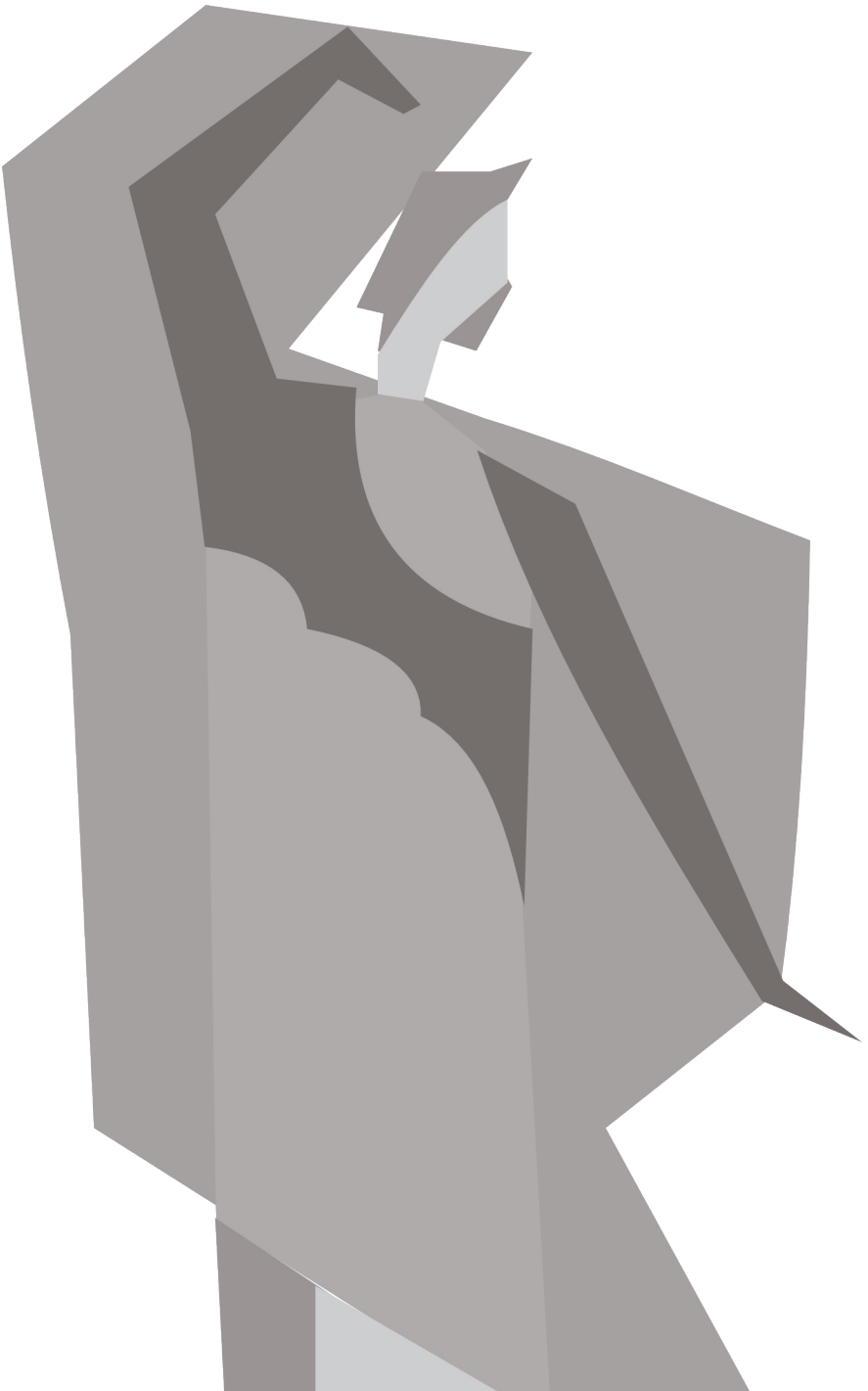
But surely if everything is pre-destined for us, we don't have to actually do anything? No. It means the opposite. YOU have to do things. You have to put your foot in the door, in the face of adversity. When faced with challenges, even ones that seem impossible to get out of, sometimes they are impossible, but other times it's not only honourable to pull yourself out, it's karmic; and if you don't do it, it'll follow you into the next life,

over and over, until you can do it, not because of some external force, but because you, out of freedom, needed and wanted to do it.

Everyone will walk a path. Everything you do, even if it doesn't seem like it, is an active choice. You are walking. Where do you go?

So, reincarnation. If you think about children; their talents, fears, tendencies, burdens, inbuilt beliefs, even remembering shards of past lives (if they know it or not), does that come from only their genetics and environment, or does it come from their individuality? In anthroposophy, reincarnation is not a myth or dogma, but a rational necessity once one begins to observe the human being as a spiritual being as well as a physical one.

The individuality, in each life, enters new circumstances specifically suited to the next step in its evolution. These lives are not random; they are sculpted by karma and guided by spiritual beings in harmony with the core intention of humanity: to become free, loving, and wise.



DISENCHANTMENT

On the whole, today, we are generally sick of it. We live lives we don't want to live (not everyone), the world is in a bad place, and that can be seen by the amount of various opposing groups that say the same thing, for different reasons. Sure, there are always groups that complain about this issue or the other, but the resounding statement that is common to almost everyone, on every side, is; "SOMETHING IS REALLY WRONG, AND WE NEED TO CHANGE!"

(this isn't the kind of book where i tell you the new system that is going to fix everything)

The above is a societal and governmental problem. But what doesn't help is this; the big disenchantment. Today, we are disconnected from the spiritual more than ever, it is the deep spiritual (and psychological) consequence of a worldview that sees the universe as mechanical, impersonal, and dead, with meaning and life being something we make up to feel better.

We now view meaning as something projected onto things, rather than arising from them. If you went to all your science lessons; trees are biomass, human beings are biochemical machines with opinions. Which is true, but not the full picture.

This disenchantment didn't happen overnight, it's the result of a very long process where symbols, inner knowing, and lots of other stuff was replaced with quantification, systematisation, and rational

control. This was needed. We need modern medicine, we need science, we need technology. But, this has resulted in the spirit and the soul being pushed down and down, until most people aren't even thinking about it anymore, differences in spirituality (and religion) are quantized like differences in fast food places, and real, proper unity seems like a stupid idea. It's not just science "winning", it's a kind of relationship being lost, our relationship as humans to the spiritual world.

We know all this. I'll guess that you know this as well, that today, in the process of growing up, we are robbed of lots of stuff that we innately have, and think.

This isn't just intellectual, though. It affects every fibre of a person's being, manifesting as a quiet despair, restlessness, numbness, the feeling that something is missing even though all material needs are met.

Re-enchantment, re-finding the spiritual world, doesn't involve rejecting reason, or modern science, or changing ourselves in any way that goes against ourselves. Spiritual Science doesn't remove what doesn't need to be removed. It just adds.

And adds consciously. Not just anything, what is real, what is needed.

But are the dis-enchanted right? Is freedom even a thing? Do we have freedom, or do we just think that we do, and in reality, we're just delusional flesh-machines?

If we think about a stone, being moved by the wind, or maybe a person, that keeps moving after the external cause has stopped; it's moving because of compulsion, not because of any other reason, because it needs an external cause. This is also kind of true for everything else, however complicated it might be. The "no free will" argument would be something like; everything is pre-destined by external causes to act in a fixed and definite way.

(which to some degree is true, but not really the full picture)

This stone, thinking that it is trying its best to keep moving, if it is conscious only of its striving, will believe that it is absolutely free, and that it is moving because of its own will to continue. Is human freedom like this? Are we conscious of our desires, but ignorant of the causes? Does a child that wants milk do so out of their own free will?

It's pretty easy to see the error here. According to this viewpoint, the same necessity that makes a stone move, can compel a person to make an action. Because they are conscious of the action, a person also thinks that they are its originator. But the error here is simple; people can also become conscious of the causes which guide them. Anyone can see that a child wanting milk is not free, nor is someone who is drunk that says things they later regret. But can we really, in good faith, lump together those actions with the actions where people are conscious of their actions, and also their causes? Should a scientist in a dangerous lab, or a diplomat in super complicated

negotiations be placed on the same level of a child that wants milk?*

It's not black and white. Humans are not entirely free, or entirely unfree. We live in the real universe, things are complicated.

*see philosophy of freedom

WHAT ARE THOUGHTS?

An Article by **Jimmy**

What are thoughts? Thoughts are spiritual (if you think about it), with an intrinsic link to the spirit; they exist (it would seem), yet we can't weigh them, measure them, smell them, cut them up to see what constituents they're made of, etc. They consist of an unmaterial form. While we might be able to measure brainwaves, we can't trace the origin of thoughts, and we can't say that their content or existence is a result of the physical world. We cannot weigh, see or hear them in scales, microscopes, telescopes, oscilloscopes, seismometers, decibel meters, particle accelerators, etc. Thoughts are not physical things, but they can have an effect on the physical, with previously mentioned brainwaves, and...

Many of the material forms around us in our sensory world, in fact all of the myriad man- and woman-made objects and artefacts that exist in this world, came out of thoughts that someone or some combination of folks experienced. So something un-material becomes time and time

again transformed into something that exists as a tangible material object in the physical world. In turn, any of these tangible objects may provoke thousands, millions or an infinite number of thoughts within the minds of all those whose senses perceive them.

Look at a chair or a window or any human-made object. Intangible thoughts in the form of ideas or concepts or inspiration were thought and then were taken through processes and stages of design, development, potentially with fresh dollops of *further inspiration emerging from the developing original inspiration*, (which inspiration itself being a manifestation of folks' contact with previous thought, idea, and inspiration-drenched experiences), etc, etc, through manufacture into something physical that now "scientifically" exists as real.

Often of course (maybe always, in a certain sense) these stages become collaborative, and the intangible thoughts, ideas and inspirations of some or many others are added "into the mix" and grow and entwine within it, through and/or out of it in branches, twigs and leaves that might flower. Someone may design it, someone else might manufacture, build or in some other form execute it. The intangible, unmeasurable thoughts sprouting from their skills and experiences are also embedded as physicality into the physical object.

Thoughts, ideas, inspirations and feelings may be represented artistically in some physical form and through this birth into the material sensory realm of existence, convey those same, or inspire and

provoke different and original, thoughts, feelings, ideas and inspirations in the experience of whoever's senses apprehend the physical artistic artefact- whether a painting, a sculpture, music, poetry, the words of a play on a page, or anything- including these very words that you are reading in my future and your now, now, now...

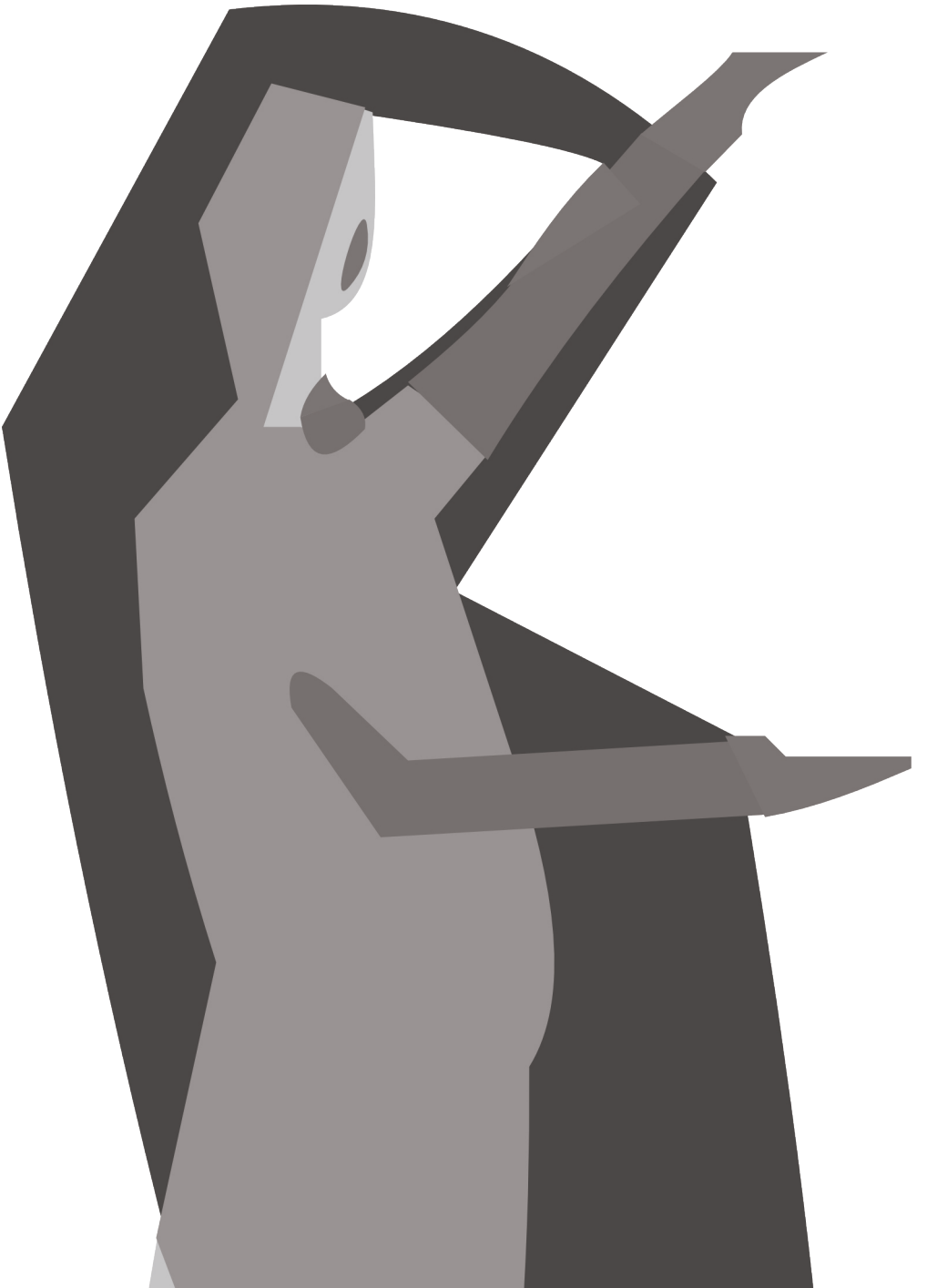
So to my way of seeing, these iterations of the intangible are examples of "spirit", "matter", "time", "existence" and "non-existence" pervading and yet in themselves becoming aspects of the evolution of consciousness in the Cosmic (micro- (small) and macro- (big)) Universe (in a way, anyway, as these are just words, which in themselves are inadequate to describe anything fully, but seem adequate to spark a connection of perception from one mind to the next, one existence to the next).

But what are these thoughts? Where do they come from? Where do they, themselves, exist? To many folks, perhaps, especially those soaked from a very early age in a "Western", "Scientific", "Materialistic" concept and understanding of existence, the answer could probably be that they are the firing of electrons that are physical elements within physical brains of human beings, themselves solely physical, though perceptive and cognizant, objects in a solely physical Universe; and they exist within the brains within the bodies within the world within everything unto incomprehensible infinity, itself composed solely of physical tangible things that exist and of empty nothingness. But once we think about the fact that, as expressed above, thoughts transform and

are transformed into physical objects bringing further thoughts and further transformations, we may realise that the sparks and splutters of the physical electrons in the physical brain seem to be only the "sign" of, the "shadow" cast by, the thoughts, measurable physically for sure, but never by this means decipherable as to their meaning or content.

So in this sense, we could ponder that thought is not merely the byproduct of matter, but that it precedes and informs it; that the physical may in some deep sense be shaped by the spiritual.

And what about thoughts that do not become transformed into matter? Thoughts that are never communicated, expressed, or even noticed, but only are thought and never uttered at all?



TWO FORCES

Towards the beginning of the book, i mentioned balance, now we're going to be a bit more specific, focusing into one area. We'll look at two polar opposite tendancies; the impulse to descend into the material, forgetting about the spiritual and becoming a machine, seeking only material gain, and the impulse to forget about the physical, dissolving into only spiritual bliss, leaving aside reality for fantasy and any kind of humbleness for pride and self-centeredness.

Paradoxically, they often work together, one bringing about the other in a person, until said person is swimming in these impulses. I'm sure you'll have already noticed i'm talking about these like they're real, spiritual impulses, even spiritual beings... because i am.

But who are they?

Firstly, they are actual spiritual beings who have influenced humanity throughout history and, importantly, in daily life. In yours and mine. No amount of spiritual development or even just ignoring them will make them go away.

Even in spiritual practice, their impulses are there, and walking the line in balance between them is pretty hard. But possible. Always possible.

So what are they called? Well, i'll preface this by saying that these are old, meaningful names, you might have seen them before, but the words are used here are probably not referring to what you

are thinking of. And also; these could be called literally anything, as long as the speaker and the listener understand, it could be anything. Words represent cosmic forces, but they are not the cosmic forces themselves. These just happen to be the ones people use.

The cold, materialistic being is called Ahriman, and the escapist over-spiritual one is called Lucifer. Their impulses are often called the Ahrimanic and Luciferic impulses respectively.

ALSO! Don't take this as a dogmatic word-for-word thing by the way, these are descriptions of impulses you probably have seen and no doubt will see in life, i'm trying to describe them as best as i can, but don't let the specific wording of this influence the way you think about them, it's often not as simple as "okay so this looks materialistic so it's ahrimanic and i should stay away", follow your instinct rather than definitions which are too general to be applicable in every case. Often both of these impulses, in their own little ways, present in ways that you don't immmediately notice, being what they are, they will catch you off guard.

FREEZING COLD

Ahriman is the force that moves us towards coldness; scientism, materialism, dead logic, systems, cynicism, nihilism, the over-systemisation of life, doomscrolling, control. How can anyone make some of those things look appealing? It's different for every person, but look around the world today, Ahriman obviously knows.

This is the MOST important impulse to look at in today's age. Ahrimanic impulses have permiated into almost everything nowadays. BUT looking too hard at one also can mean leaving the door open to the other. It's not easy.

To name some examples; the ahrimanic impulse is the one that people who "just don't care about politics" know very well, even if their opinion means turning a blind eye to real harm, they just don't care. Another example is the many people today who are not religious, not spiritual, but also not atheists either. They just haven't thought about it. They can't give you a good explaination of what they believe, and if they do, it's obvious that this is the first time they're thinking about it. I don't have any problem with atheists who have thought about it, and came to the decision that there is nothing beyond the physical, even though i don't agree. But the people i am describing here are not that, they haven't thought about it at all, not because they made that decision consciously, but because the entire idea of the spiritual world is completely alien to them, so alien and out of their grasp that they haven't even taken a second to think about it, but not because they naturally think it doesn't exist, but because "it" is just not something that they know. I've seen this, quite alot, and while it's not that many people, and this description is just a generalisation, it is concerning. To me, anyway.

These people aren't worse off or bad, but they may be more deeply caught in Ahrimanic currents, so deeply they don't even see them. It's only they who can choose to pull themselves out, but it's

obviously not that straightforward, easier said than done and it's also different for each person.

But "stopping" this isn't as simple as forcing people to go back on what they believed, it's getting people to a point where they can, in freedom, move away from this, not because it is expected or even wanted of them, but because they know and understand why.

Ahrimanic impulses have also worked their way into society as a whole, education, even things that you probably wouldn't expect. I won't go too deep into this one because i'm going to give you some homework; what do **you** think?

FOLLOW WARMTH

Lucifer is the force that moves us towards "light"; spiritual pride, fantasy, exaltation, escapism, pleasure without any discipline, illusion. Stereotypical cult-leader energy.

Most of the time today, if someone has managed to notice and rid themselves (mostly) of the influence of Ahriman, oftentimes they can go straight to Lucifer. This is the classic stereotype of "sold everything to go live in a temple" or even in worse cases withdrawing from outer social life entirely to focus on inner development 24/7. This usually happens because, aided by the luciferic impulse, people realise how messed up the world is, and instead of trying to help or even taking small steps to reduce its hold, they decide to completely reject the world (which requires

gigantic inflated self-importance), and to some degree, sometimes, reality.

Luciferic impulses are also alot harder to notice, not always immediately clear, both in others and in yourself.

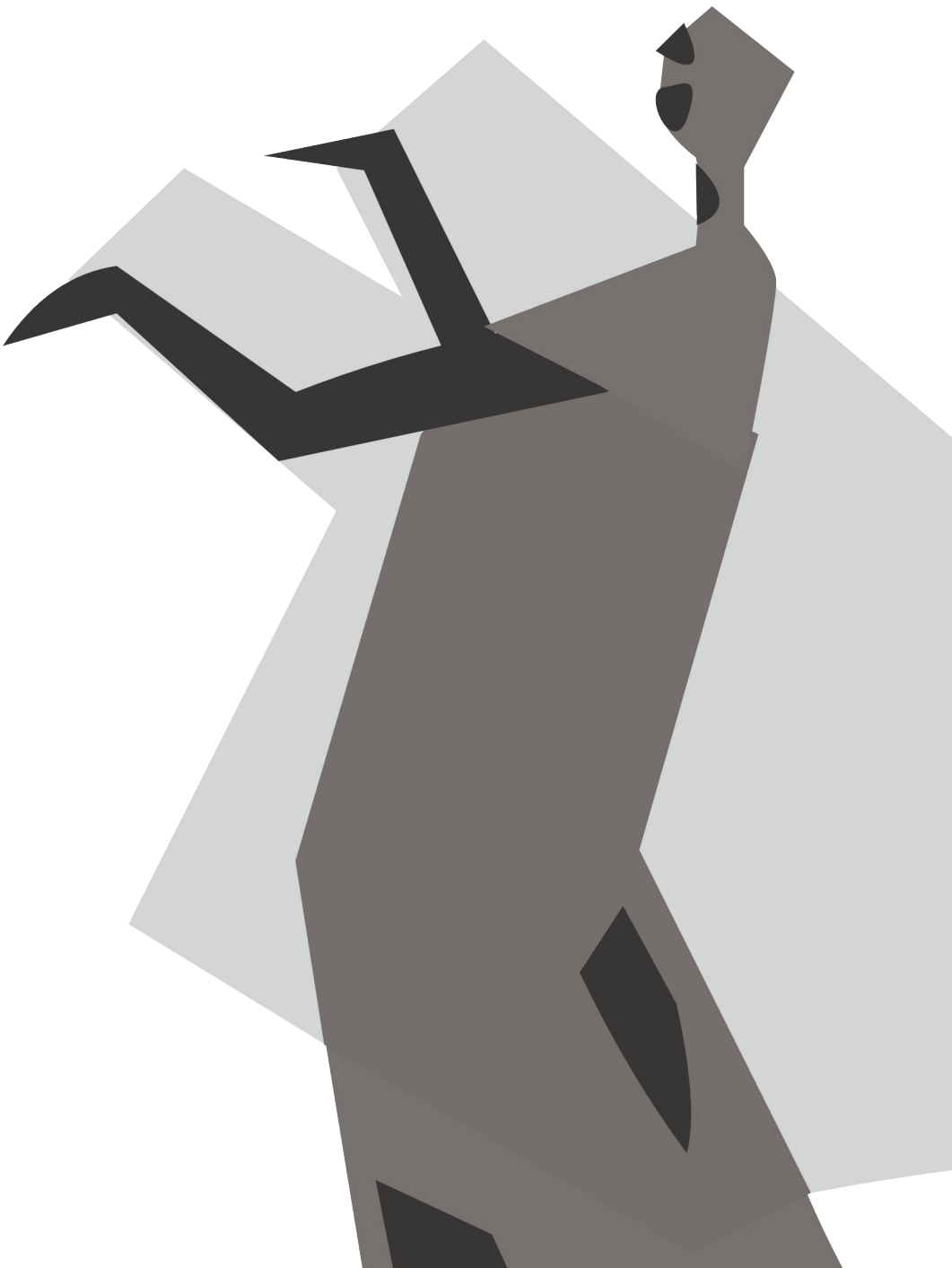
I should hope i already made this clear before but i'll say it again; These concepts are probably not the first things that come to mind Lucifer is not a cartoon devil. Lucifer and Ahriman are not demons or whatever in the Christian fundamentalist sense. They are firstly very hard to explain and secondly not as straightforward as what you see on TV. Through just knowing what they are, next time you see them, you'll know what they are.

Lucifer says "I AM EVERYTHING!", Ahriman says "You are nothing", and the human (should) say "I Am". Your freedom, your "I", is always there, and can easily outshine those who would want to bring it down. Both Ahriman and Lucifer want something; for the human "I" to be extinguished, for us to be robbed of our freedom.

You feel Lucifer when you want to float away.

You feel Ahriman when you want to shut down.

You know you're on the human path when you're fully here, fully thinking, fully feeling, and moving forward anyway.



Here's something important though; neither Lucifer nor Ahriman are "bad" or "evil", they are actually needed, required; get rid of the spiritual and humans would be uninspired meat-machines, get rid of the material and we're all spirits floating around. Without one, we would be naturally unfree. Their impulses test the human "I", basically, so we can be free. Freedom is good, but it is also dangerous. If it wasn't dangerous, it wouldn't be freedom!

So our job here, the point of anthroposophy (basically) is this; to walk the line between Lucifer's fantasy and Ahriman's control, bringing spirit into matter, becoming human.

(and yes, becoming human. we are not finished. we still need a bit more time in the oven. in this incarnation, and in the next, and so on, we are becoming human. also "bringing spirit into matter" basically means taking your inner life, your ideals, your soul, your individuality, and expressing it fully into the outer world.)

Stuff to Do

CHAPTER 3

Practices, exercises, experiments, as the name of the chapter implies, it's stuff to do, if you want to.

BACKWARDS REVIEW

This one is quite the important one.

At the end of the day, find a moment. You don't need anything, just a bit of time. Then, go throughout your day in reverse. Not emotionally, not critically, but like a video being played in reverse. Not down to each word, it'll make sense when you do it. Start from the present moment, and go backward thing by thing; brushing your teeth, the conversation before that, the walk before that, etc. Don't try to remember everything, just let each scene call up the one before it. You're not judging yourself. You're just watching, backwards.

The power of this isn't remembering more, it's about perspective. Normally, we rush forward, unconsciously. But with this, you look at your life with clarity. It starts training the inner eye to see what was really there, not just what you reacted to. Over time, it sharpens memory, strengthens the astral body, and gives you a quiet kind of strength, the kind that doesn't panic.

There is really quite a lot to this one, and you will find that there's alot more than it might seem with this exercise. As for frequency, do it as much as possible. Ideally every day, but if that's not possible, just try to get it in when you can.

This, and all other spiritual exercises, are not a duty. If you approach them thinking that they need to be done every day or something bad will

happen, or if you approach them thinking that they are just work, just another thing to do, you will very quickly burn yourself out, and if you aren't doing them sincerely, with your whole self, in freedom, then you won't get results that effect your whole self, in freedom. If that means doing them less, but only when you can really do them, cool.

What you put in is what you get out, to some degree.

If you are anxious you're not doing it right, you're going at it with the right intentions. But stop worrying. Sure, you *might* be doing them wrong, but you're probably not. Just do them. Though if you don't want to, **don't** do them. But if you would like to do them, don't not do them because you think you can't for one reason or another, or if you think you'll do them wrong, JUST DO THEM!

THE SIX BASIC EXERCISES

The Six Basic Exercises (sometimes called the six supplementary exercises or habits) are six super simple spiritual practices that develop pretty important qualities and capabilities, along with developing your inner life. Here's the important bit; The six basic exercises are meant to be done **alongside** your existing (and future) spiritual path, if you have one. They are not a replacement for anything, just a big (and sometimes needed) boost to whatever you're doing already.

At the beginning, it's usually practiced with doing one after the other (in order) daily for a period of about four weeks, and then continue doing the final exercise as is appropriate. Though, you can do these over a much longer period if you want, and stack them on top of each other, doing multiple at a time. It depends what you want to do, and what you can do, actually.

I also realise that it's not really reasonable to say that someone should be doing something every day, so i'll let you in on a secret; i don't do these every day. I would like to, but it's just not right for my situation right now, so i don't. But that's fine. No point in trying to force something that isn't there. But, as long as the movement is forward, not backwards, and as long as there is movement, it should be pretty good.

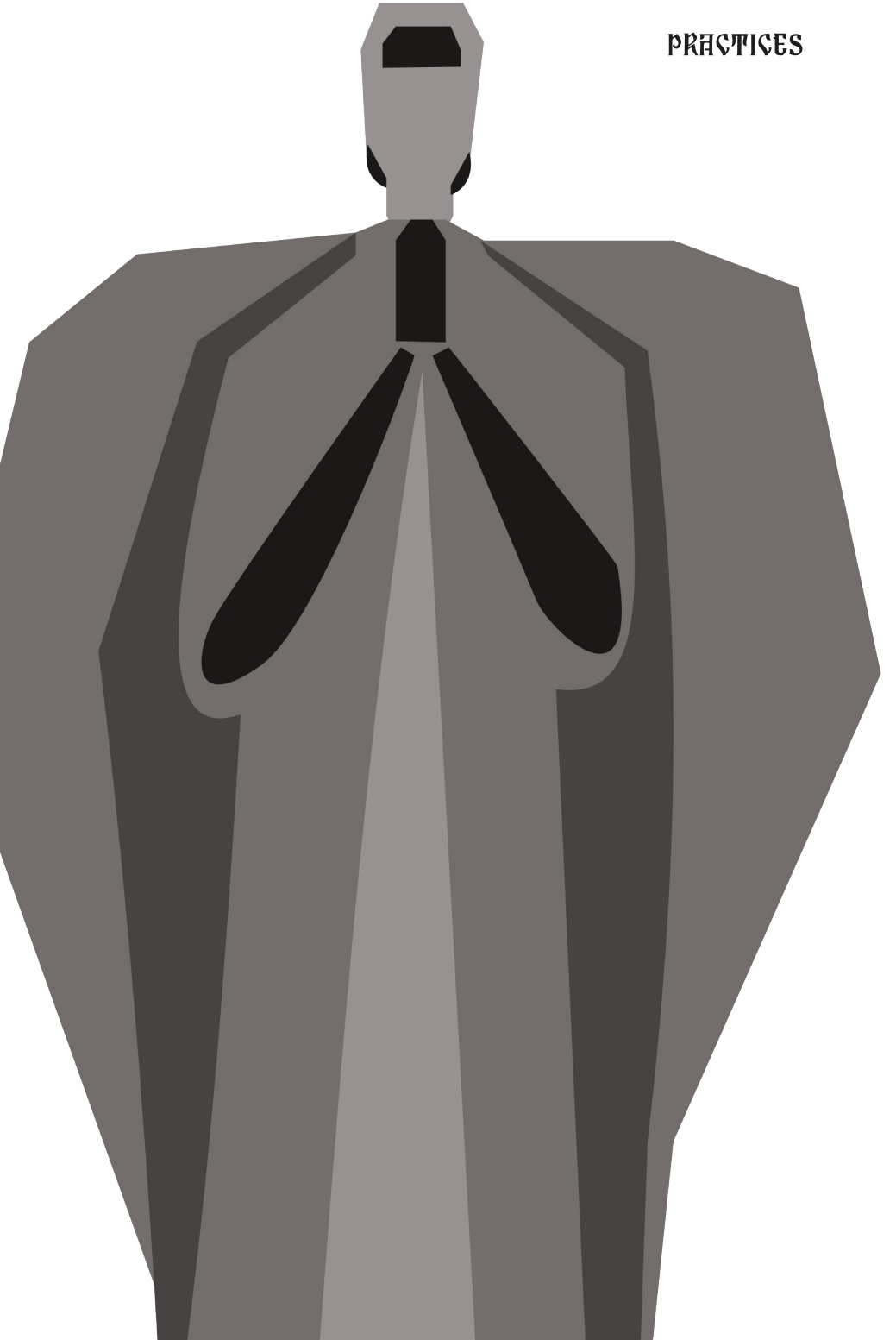
Something else that is important to know about these is that this explanation of them is super basic and there is a **lot** more to these than what is below. This should be enough to actually do them, and to understand the point of them, but if you want to know more, do your own research! A quick search for the six basic exercises will have much more than there is here in this book.

The power of these doesn't only come from doing them, each one has an effect, but doing them consistently brings another benefit; rhythm. The real benefit of doing these comes from this aspect, consciously introducing rhythm is very important, and, if you do them regularly, you'll see this (positive) side of them too.

CONTROL OF THOUGHT

The first of the Six Basic Exercises is the exercise of focused thinking, intended to strengthen and clarify thought processes. This exercise involves taking a simple object, such as a pencil (something to note here- it has to be simple and ideally boring, nothing interesting or complicated at all) and concentrating on it for five minutes (or more if you want) without letting the mind wander. During this time, observe the object carefully, considering its shape, material, and purpose, and then holding that attention consistently without allowing stray thoughts. Though keep in mind that having stray or other thoughts is normal, you're not failing or anything if you do, when they come up, just focus back on the object.

This exercise can be crucial for developing focused thinking, a key aspect of personal and spiritual growth. It helps to become more aware of how easily the mind can drift, and by practising bringing it back, one builds the capacity to control thoughts rather than be controlled by them. By practising focused thinking, we can approach ideas, people, and tasks with greater presence and clarity. This exercise develops inner discipline, making it easier to focus on complex topics or creative tasks and ultimately deepening our understanding, or, capacity to understand.



CONTROL OF WILL

The second exercise involves practising willpower by performing a simple task at the same time every day, such as watering a plant or taking a few deep breaths, or flipping a coin. The idea is to choose something uncomplicated, then carry it out daily with commitment. This strengthens the ability to follow through on intentions, even if the action itself is simple. This also is an action done wholly out of freedom, out of your own free choice. Today, many things we do, **we**, out of ourselves, don't actually want to do, introducing something that is really your thing, that you have control over, because you want to, can be quite helpful. And interesting.

This exercise is a practice in consistency, which is something that builds strength in our will. Regularly following through on our own intentions increases resilience, which helps to meet challenges with greater inner strength and less resistance. This exercise builds confidence in one's ability to set goals and to act on them, which can be essential for achieving long-term aspirations and personal growth. In a broader sense, it encourages inner reliability, making us dependable both to ourselves and to others.

CONTROL OF FEELING

The third exercise is cultivating emotional balance. For this exercise, one practices experiencing an emotion, such as joy, sadness, or frustration, but without being overly reactive or losing control. This doesn't mean ignoring or suppressing emotions, it involves feeling them fully while remaining centered. For example, one might recall a memory that brings up a specific emotion and practice sitting with that feeling calmly. The goal of this one is to keep the more violent reactions at bay so the subtler ones can be felt.

This exercise is important because it brings about inner harmony, helping one avoid being overwhelmed by intense emotions or suppressing them. Learning to experience emotions without being controlled by them is a powerful skill that creates emotional resilience. By practicing this balance, one is better able to navigate life's highs and lows without losing stability. Over time, this strengthens empathy, patience, and compassion, as it becomes easier to stay grounded and respond thoughtfully, even in challenging situations.

POSITIVITY

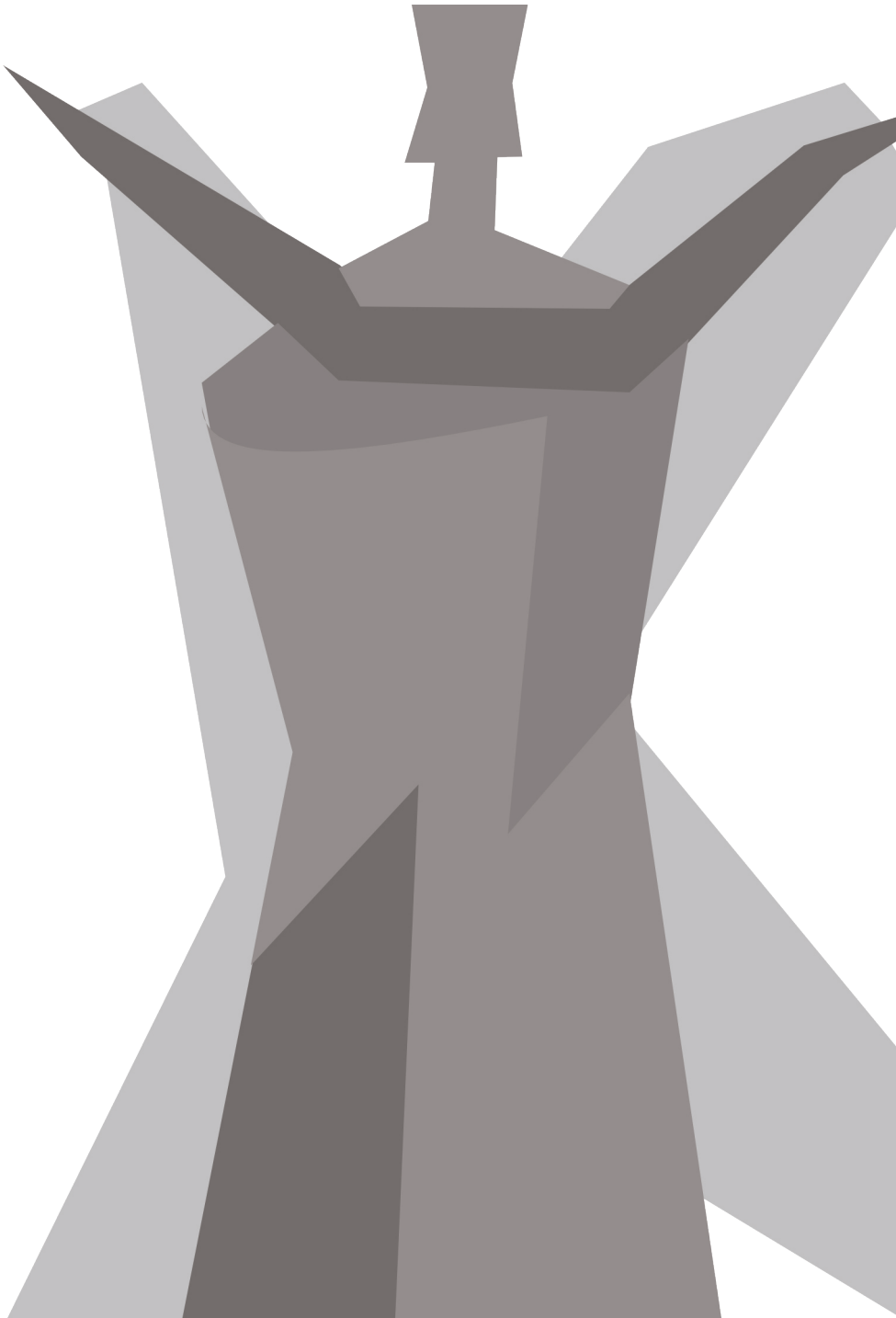
The fourth exercise is positivity, which means making a conscious effort to look for the good in situations, people, or experiences, even when it might be challenging to do so. This doesn't mean denying reality, denying that the negative is there, but choosing to notice what is constructive, uplifting, or beautiful.

This exercise strengthens the ability to meet life with an open and hopeful heart. It helps prevent a negative outlook from clouding your perspective, which can lead to both greater overall happiness and resilience. In challenging situations, this one can be pretty helpful.

OPENNESS

The fifth exercise is practising openness, which means learning to approach new ideas, experiences, or people without judgement or prejudice. This can mean taking time to listen to someone with whom one disagrees or approaching a challenging situation with curiosity rather than resistance. Practising openness might involve intentionally exposing yourself to perspectives or experiences that feel unfamiliar or even uncomfortable.

Openness is important because it allows us to grow and learn continuously, expanding our understanding of the world and others. This exercise helps to overcome rigid beliefs and builds empathy (that we all almost definitely have), allowing us to engage with many ideas and people. In this way, openness encourages greater creativity and flexibility in thinking, which enriches personal and social life. Doing this exercise can bring about humility, helping us to remain receptive to wisdom in all forms.



HARMONY

The sixth and final exercise is the practice of inner harmony, which involves balancing all of the previous exercises into a single, integrated whole. Rather than focusing on just one thing, this exercise is about harmonising focused thinking, willpower, emotional balance, positivity, and openness. The practice is basically bringing these elements together in daily life, finding ways to actually embody them naturally rather than forcing them.

Basically, after having done all the exercises for a few months (though no rush!) you can stop doing all of them all the time and take a look at yourself, doing the exercises that **you** need at that time, addressing the specific needs that you have at specific times.

This final exercise is important because it brings about a holistic element (just meaning "that looks at the whole rather than any individual part) to self-development. It's a reminder that growth involves balancing all aspects of the self, from thoughts and actions to feelings and perspectives. Even the parts you might not want to work on. Or look at.

Practising inner harmony creates a sense of unity within (really), allowing the facing of life with greater strength, wisdom, and compassion. With this exercise, we can develop a balanced, integrated self that can respond thoughtfully and effectively to life's challenges and opportunities.

BONUS THING!

LIVING THE YEAR SPIRITUALLY

We're not including any of it here, but if the rhythms of nature are your thing, Steiner wrote a little something called the Calendar of the Soul, a verse for every week of the year, that lines up with festivals and, obviously, the rhythms of nature. There's too much to put here but you can find it in book form (there are many different versions), or go online, there's a calendar of the soul website that shows the right verse for the right week, and different translations.

Practical!

CHAPTER 4

Is anthroposophy just a theoretical, distant spiritual path? Or does it have practical applications? How can its insights be used? And are they even used at all?

JOHN'S "PRACTICAL" CONTRIBUTION

A Contribution by **John Pickin** (obviously)

This may all sound very theoretical – and to some extent it is! But to build a skyscraper, you need a pretty good theory (or theories) of forces to begin with.

So does all this "spiritual theory" have any practical outcomes? Can it make any real difference to the world and thereby to people and thereby to us?

That's another thing that's seems to me to be a bit special about spiritual science, (or anthroposophy – pronounced anthro – poss o fee) that's difficult to find elsewhere.

Not only is the answer "yes it can", but it's also "yes it already does"! For example:

Education

There are over 1,200 Steiner (or Waldorf) schools and nearly 1900 nurseries or kindergartens across 70 countries with new initiatives being created all the time. Waldorf is one of the fastest growing independent school movements in the world. Schools are usually started by groups of teachers and parents looking for a different approach to education.

https://waldorfeducation.uk/waldorf-education/waldorf-around-world

Biodynamic Agriculture

There are more than 7,000 Demeter (or biodynamic) certified farms and 630,000 acres of land in 62 countries around the world.

https://demeter.net/biofach-2024-100-years-biodynamic-farming/

Anthroposophical Medicine and Health

There are: 60+ countries with practising anthroposophical physicians, 15.000+ physicians, in Europe alone, prescribe anthroposophical medicinal products occasionally or regularly.

2700+ fully trained and licensed medical doctors in Europe in 21 out of 27 EU Member States, Norway and Switzerland practise anthroposophical medicine.

(Note: Anthroposophical doctors are fully trained doctors in their own country who take an *additional* training in anthroposophical medicine)

24 hospitals in Europe (5 EU Member states and Switzerland) with 2,000+ beds of which 14 with Accident & Emergency services, 2 university teaching hospitals

https://www.efpam.eu/eu/ (It's difficult to find figures for worldwide use)

Care of those in need of special care (Camphill Movement)

There are more than 100 Camphill communities in over 20 countries in Europe, North and South America, Africa, and Asia, where those with special needs are offered the support they need to develop their potential.

https://camphillfoundation.org/international-communities/

Also:

In addition to in education, agriculture and health, Rudolf Steiner's ideas have led to the creation of new impulses in architecture, banking and finance, dance and movement, theatre and art - and in science and mathematics! Has anyone's "theoretical" ideas about spiritual matters ever been more practical!

For an introduction to the practical consequences of Rudolf Steiner's spiritual research see this YouTube film available in many different languages:

Questions...

CHAPTER 5

This chapter is addressing concerns that people might have around Anthroposophy rather than just leaving them unanswered. If this isn't you, feel free to skip this chapter, the resources are right after this one.

WHY DOES IT SEEM SO WEIRD?

When many people first encounter anthroposophy, they often feel like they've stepped into a world with its own private language. Terms like "etheric body" or "supersensible perception" don't appear in everyday conversation, and they can sound either mystical or made-up. But this strangeness isn't there to confuse, it points to a different way of knowing. Anthroposophy is not meant to comfort our ordinary habits of thought. It tries to describe realities that aren't immediately visible, using a language that is part poetic, part phenomenological, and part metaphysical. If it sounds unfamiliar, that's because it's trying to name things our culture has mostly forgotten how to see.

Is it a bit weird? Yes. Is it worth learning? Also yes. And is it simpler than it looks? Also yes.

IS IT ALL JUST MADE UP?

It's a fair question. This book is all "Steiner stuff", but why should we care? Why even do any of this? Steiner spoke about spiritual beings, planetary epochs, and inner development with total conviction. But unlike a prophet or guru, Steiner was insistent that his statements should never be accepted on authority. Anthroposophy isn't about belief, it's a path of spiritual research. That doesn't

mean you're expected to "replicate" his visions like a lab test, but rather to, in freedom, develop inner capacities like Imagination, Inspiration, and Intuition (you will come across these in further study, these words are probably not referring to what you are thinking of) that make those kinds of perception possible. You don't have to take any of this stuff at face value. You can start with what rings true in your own life and grow from there. Not to imply that the goal is believing all of it, because it isn't. Anthroposophy isn't something you join, it's something you do.

IS IT A CULT?

To someone who hasn't come across it before, anthroposophy can look closed off; schools, farms, medical clinics, all informed by something that's really hard to explain. It's no wonder people wonder if it's a cult. The truth is more complex. Anthroposophy sometimes looks like it's isolated itself, when in reality the doors are always open, lots of organisations and groups are just very bad at making it clear to anyone who isn't a member that their doors are open. And also, because firstly on a moral level, we don't want to be going out and "converting" people, and secondly any kind of outreach for something like this might not look good, and at worst, it might call up images of and associate us with actual cults.

But that can become insulation. It can alienate people who might otherwise find something valuable here. If anthroposophy is to grow and

develop, it must become more open, more humble, and more able to listen. It has to meet people where they are, not where it wishes they were. And it has to lose the instinct to retreat into its own echo chamber.

That is not everyone, and things are getting better, you will have some good conversations, but if you meet or know anthroposophists that are a bit weird, cryptic and echo-chamber-y, just know it's just them being like that, and they shouldn't be like that. Some of them can be super dogmatic! Which, as you should know by this point, is no good. Especially in this field. But the wide majority of them are not like this.

But also; the word cult is a dangerous one to use, because of what it means, or, more specifically, what it means to different people. To some, a cult is just the church across the road from theirs, or a group that they find weird or wacky. And to others, a cult is a dangerous group that indoctrinates people, takes their money, and in some cases, ends their lives. It's one word that can describe many completely different groups for different reasons, and things can go from "hey these people are a bit weird" to "these people ruin lives" super easily. You know what anthroposophy is (to some degree) at this point, is anthroposophy a cult? It just depends how you define the word. To me? Probably not. There are no skeletons in the closet, no secret racist people who run the organisation, no gigantic amounts of money being siphoned from people's pockets, etc etc. The best way to investigate these claims is to investigate the anthroposophical movement, literally ask people!

If you have serious concerns, anything at all, until they are addressed you will be concerned. And anthroposophists are not scared to answer your questions.

Anthroposophy is not an organisation. Or a series of them. There is the Anthroposophical Society, but it's not obligatory to join or anything, and lots of anthroposophists aren't members. There aren't any expectations of doing anything to join or stay a member. Anthroposophical organisations are run by individuals who think that the world would be better off by their organisation existing. They're not all interconnected or run by the same people, some may be more or less connected than others, but they are still independent.

There also aren't any people at the "top" of anthroposophy, just people who are more well known, but that's not authority over others or ideas, just people who are well-known and well respected. There is the international leadership of the Anthroposophical Society, but they are simply the ones who run the organisation, rather than "the only authority on anthroposophy".

It also isn't a religion, it's kind of it's own thing. It demands no belief, or faith in doctrine, You can be an atheist, Christian, Buddhist, or none of the above, and still use anthroposophy, many people do; it can deepen someone's existing religious or spiritual path.

This next part is for people who have spent time or even lived in anthroposophical places, like schools, but found it weird or even dark.

It is weird. But i promise you, if you know why they do what they do, it makes a lot of sense. Eurythmy looks weird, and if you don't know why they do it, or what it even is, it comes off as strange, at best. But when you find out what it is, why they do it, how it works, it usually makes sense. Of course, obviously, but anthroposophical stuff can seem so out there if you don't know what the point is.

Find out the reasons, what it does, if it is effective or not, what it even is, and then make your decision. There is always a reason, and i have found that the reason tends to make much more sense than you would expect Don't judge something either way if you don't understand it, even a little.

RACISM?

Allegations are quite hard to fight after they're first put out there. Just think about it, if someone alleges that you are secretly racist for example, what would you, personally, say? No? What if you had proof? What would that proof even be, proof of something that isn't there? This is the issue the Anthroposophy has been facing for many years now. So much so that people now **have** made proof*, like the almost comprehensive report from the Goetheanum, the swiss leadership of the Anthroposophical Society.

It wouldn't be right to leave this section out. If you do almost any research on this, you'll probably come across allegations, and not to address them would be irresponsible. But lots of them are things taken wildly out of context, and lots of them are literally made up. Check the citations (or lack

thereof) on your news articles.

Anthroposophy is *completely* antithetical to any kind of bigotry.

Where is the room for racism in ideas of the human soul? Where does the idea that any person can spiritually develop themselves fit with the idea that some people are lesser than other people by birth? How can *in its fundamental nature, the anthroposophical movement that casts aside the division into races, seeking to unite people of all races and nations, and to bridge the divisions and differences between various groups of people* (actual quotes**) somehow be secretly racist? How can something that the nazis hated and tried to extinguish be in cahoots with the nazis?

Bad people can be found in every movement, but from my own personal experience in the Anthroposophical movement, those who try to use Anthroposophy to justify their own nonsense are not welcome.

How is it that these allegations are so prevalent? The answer to that is quite a long one, and it might even be the topic for a whole other book. Come to your own judgements on the validity of whatever you see, use what you know, think about it rationally, see what happens. Ask an anthroposophist, if you know one!

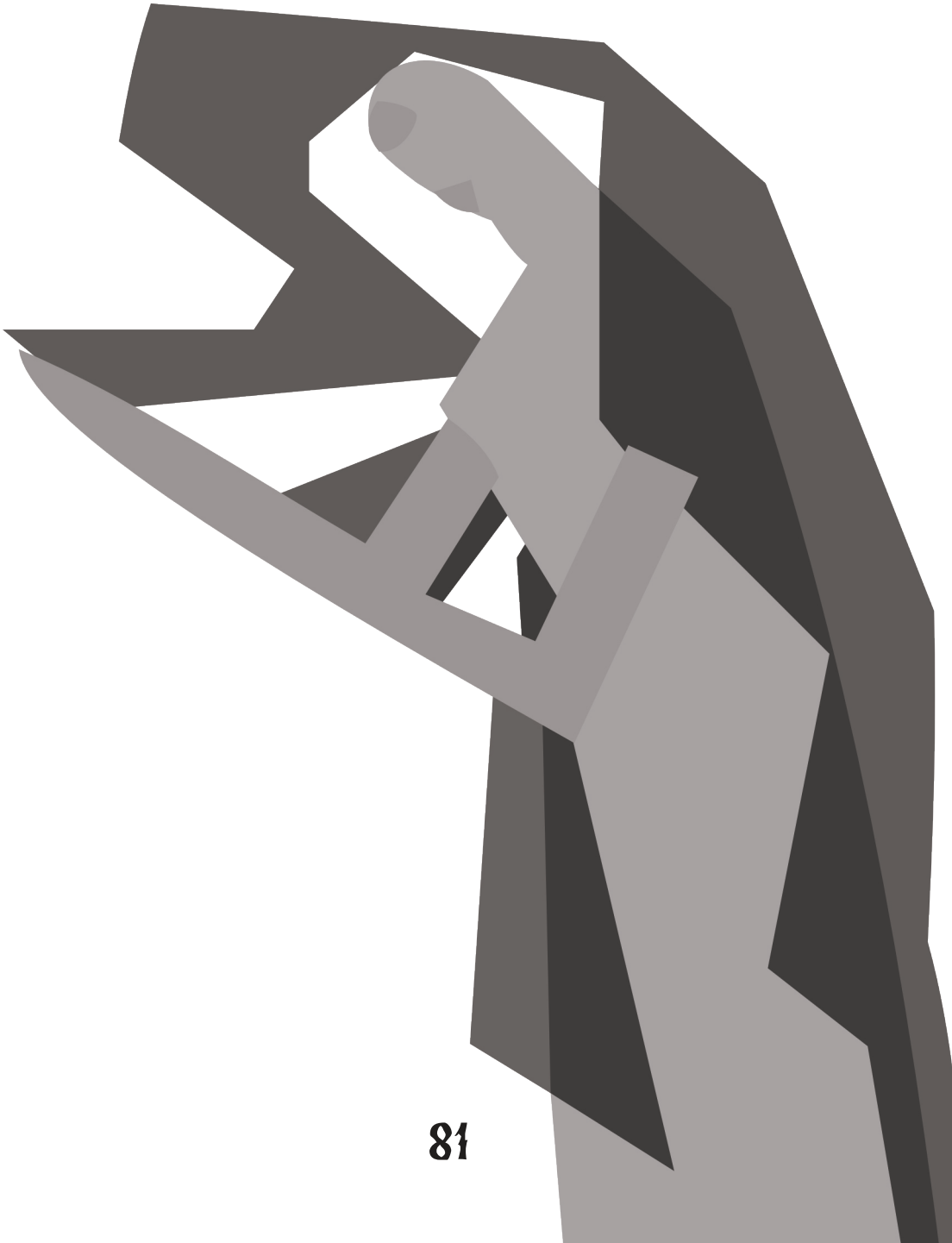
*https://goetheanum.ch/en/news/working-paper-on-racism

**okay FINE they are slightly paraphrased because otherwise the grammar wouldn't make sense, there are two quotes, one from a book called "the universal human" and the other from Steiner addressing people in the UK 100+ years ago. i literally changed like four words so it's not unreadable but it wouldn't be right to not say this so i have to put it somewhere but i have to be careful otherwise i'll end up writing loads of stuff for something that could have just been a small footnote.

Afterword(s)

CHAPTER 6

Resources! Stuff to read after this! Local organisations, and more! A few final words for anyone who's gotten this far.



RESOURCES!

(yes, it can be a little slow,
the site is not down)

The above is a link to anthroposophy.uk, specifically its resource section, with a whole library of established, easy-to-understand resources on a whole load of different topics, from practices, stuff to read, stuff to do. There is also a link to the Rosefolk discord community, a group specifically for the discussion of anthroposophy, for anyone, from beginners to people who've spent years researching anthroposophy. All are welcome.

WANT TO LEARN MORE?

Robert Chamberlain's book "HEARTlogic" is an experiential introduction to Anthroposophy, that goes a bit deeper than this book. Robert has educated people on Anthroposophy for several decades, running courses, and now, writing this book. If you want to learn more, but reading an Steiner book would be too much, or if you want a experiential, practical way of learning about anthroposophy, this is the book for you. Probably. It's available to order online for £9.99 (search "HEARTlogic by Robert Chamberlain")

THE SOCIETY

The anthroposophical society was founded over 100 years ago, and it's still going strong in over thirty nations. Joining isn't a commitment to anything, and you don't have to "be an anthroposophist" to join. If you want to learn more;

For the UK, visit;

https://anthroposophy.org.uk/

To find a society anywhere else;

https://goetheanum.ch/en/society/addresses-worldwide

CREDITS

"IS IT POSSIBLE?" + "JOHN'S PRACTICAL CONTRIBUTION"

Written by

John Pickin

"WHAT ARE THOUGHTS?"

Written by

Jimmy

With Thanks + Gratitude to

Dave Alderson

Fiona Newman

Sheereen Ali

...as in meetings with them some of the ideas were discussed and inspiration gathered.

COVER ART

Created by

Studio Vuovdi

EVERYTHING ELSE

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Camelot House Publishing Logo by

Lesley Ann Beckett

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camelot.pub

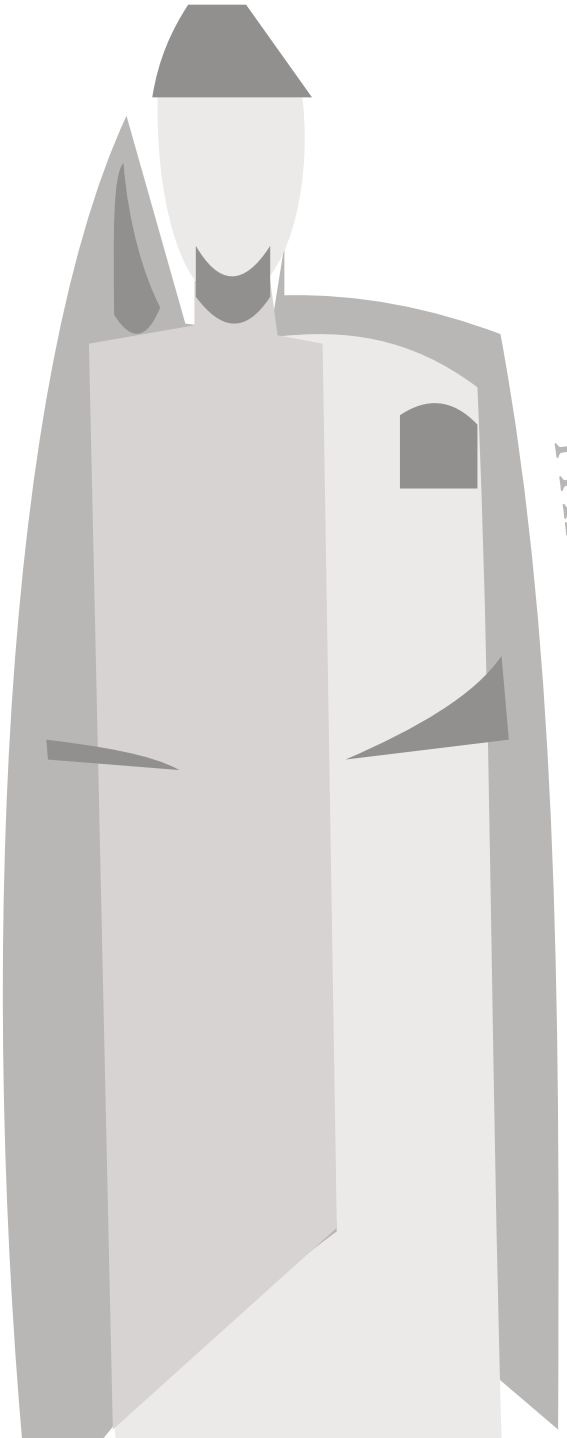
To see what we do next!

So, what does this change? What does this do for you? Well, this book is not presenting anything new, just observations of modern times, paraphrasing of hundred-year-old steiner stuff; just because it is a new viewpoint does not mean it's changing anything. Everything is as it was yesterday, and it will be the same tomorrow.

What you have read in this book, if true, will be a massive shift for some people. But it also won't be. Because it all will always have been true. Nothing new has spawned into existance, the world hasn't changed.

The question, now, lies entirely in your hands, and how you answer it is entirely up to you, what you choose to do is how you answer it;

What will you do now?



THAT GOOD MAY BECOME...